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Edited by

Felix Wilfred

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Globalization or Peripheralization?

Edited by

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Editorial

An ancient aphorism in Tamil literature reads, *yathum oore yavarum kelir* (every country is my country, every human person is my relative.) The encounter of peoples, civilizations, cultures and religious traditions in a true spirit of universality is an ideal which we need to continuously strive after. But every ideal has its counterfeit too. The prevailing ideology of globalization is a modern counterfeit for true unity and universality of the human family.

When the process of unity and universality does not take place in freedom and in the spirit of solidarity and mutual dependence, it is always the weak who go to lose. Genuine and lasting unity of the world needs to be built up from the margins, from the periphery. Globalization, instead is a vision of the unity of the world from the centre, from the position of control. What it does in the guise of integrating peoples, is to peripheralize the poor and weak in our society. This modern version of imperial unity, in fact fragments the society by aggravating the divide between the haves and the have-nots.

The life-blood of globalization is the internationalization of capital, finance, market etc. Therefore, while studying some of the aspects of globalization, this issue of *Jeevadhara* has given special attention to the economic processes. They run through several articles, but are more directly dealt with in the contributions of J. Hoffmann and R. Gomez. We need to look for alternatives to the present economic model. The article of J. Dilip presents the attempt of Kumarappa, a close associate of Gandhi, to devise an alternative attuned to our conditions in India.

Globalization has its own cultural implications and consequences, and these are dealt by F. Jayapathy and Mary Pillai. The Church is an institution which has an international character, and its mission has an universal outreach. The article of M. Amaladoss is devoted to a reflection on globalization and

mission. Hieronymus Cruz analyzes a particular incident in the Bible - the centralization of cult by King Josiah - and draws a parallel between that event and present-day process of globalization. Finally in my article I try to make some theological reflections on globalization which is being presented today in a dogmatic vein as the only way for the salvation of the world.

I wish to thank sincerely all the writers who readily responded to my call with their contributions. I hope that these pages will help the readers discuss seriously this crucial issue in their circles and will more importantly stir them to committed action.

University of Madras

Felix Wilfred

“I Buy, Therefore I Exist”

In this dense article, the well-known anthropologist Francis Jayapathy S. J., St. Xavier's College, Palayamkottai, Tamilnadu, goes into some of the theoretical issues underlying the prevailing process of globalization. The author cautions that globalization is not to be viewed in isolation, but along with other concomitant processes such as growing ethnic assertions. He points out the need to transcend the view which considers cultures — each one of them — as closed systems, and insists on the necessity of culture contacts and encounters, a process which is indispensable today to move towards genuine unity. The present form of globalization is a great hindrance to this goal as it is tied to free-market economy. He also sees this type of globalization as a result of a paradigm shift which can be epitomized as a transition from the rationalistic model of “I think, therefore I exist” (Descartes) to a consumeristic pragmatism of “I buy, therefore I exist”.

Globalisation means many a different thing to different people. The spectrum of meanings the term straddles varies from a romantic conception of “all the world is my home, all are my brothers” to a dark conspiratorial scheme by which the powerful nations suck the poorer ones into their clutches. Somewhere in the middle, like virtue, stands the position which seeks to understand the phenomenon as culture contacts which is unique, precisely because it is unprecedented in the history of the world.

To put globalisation in perspective, one must bring to mind concomitant processes that ebb one's enthusiasm for a unidirectional process of unification. While it is true that cultures have come in contact and interact with each other in ways unheard of, it is also true that in many parts many cultures are affirming their individuality with an aggression which takes many by surprise. One needs only to think of Eastern Europe, erstwhile states of the Soviet Union, and closer home, Punjab, Kashmir, Assam, Jaffna etc. Along side the processes of globalisation also emerge processes of ethnic condensation. Globalisation is not the only worldwide process of culture; ethnic condensation is also an

equally important process. This complicates the understanding of globalisation. The phenomenon itself is clearly separate in the historical context; as mentioned earlier, it is also a term whose meaning is complex. If there is already a difficulty in pinning down the meaning of the term, it gets to be more difficult for an anthropologist.

For an anthropologist, the term befuddles more than help focus his mind on what he is most equipped to deal with, namely culture. The anthropologist, accustomed as he is to work within a bounded group, in direct contact with people whose culture he studies, is more easily at home with the immediacy of the flesh and blood of his field experience. Take him out of his 'world' he is more likely to feel out of his depths. His strength is miniscule observation and insights in a micro world than a sweeping broad stroke of a nebulous formulation. Despite his inherent resistance, the anthropologist must move into a discourse of macro universe. The study of culture, claims the anthropologist, is his forte. Then he must have something to say on the phenomenon of globalisation. Let me begin by an initial understanding of the processes and phenomenon of globalisation.

Globalisation can be taken to refer to cultural processes which tend to generate a common set of values, a common frame of reference, a common approach to problems of human cognition and existence. In some ways, some do already assume that such a commonality has come into existence. There is a degree of validity in such an assumption. The ever spreading culture of science and a constantly growing set of scientific attitudes around the world tend to look at human problems more through the lens of science than through traditionally handed down perspectives of culture. Consequently, understanding of human problems as well as strategies adopted to deal with them are increasingly more likely to be based on science than on traditional culture.

But globalisation is taken to mean the product of contact of cultures. Despite an impression created in the writings of anthropologists, that cultures are bounded and neatly set off against others, cultures have been in contact with other cultures and have both given elements to and received elements from others. Exceptional cases of cultures that have tended to remain untouched have been cultures of people living in isolated areas

such as rain forests and remote hills. Even such cultures have amazed anthropologists in their resilience in adapting elements of other cultures once contacts have been established. Examples of such processes can be found among some tribes of Indonesia and the Amazon forests of South America.

The problem of culture contact is a problematique set up by the assumptions and methodologies of anthropological theories. By and large the theories have postulated principles of culture theory which tend to study culture as a closed system. The closed system itself is sought to be posited by the connectibility of almost all the discrete elements that constitute culture. The ethnographic challenge is precisely to present a coherent account of the culture one seeks to describe. This results in the representation of culture as a system and set it off from other cultures.

The intransigent facts of life on the ground do not conveniently fit the theoretical preoccupations of the anthropologist. Cultural contacts, and cultural changes and attendant changes in cultures have been going on all the time much to the discomfiture of anthropological theories. The anthropologist has been forced to contend with the facts of culture change. Even while the restrictions of the prevalent theories of culture have tended to leap beyond cultural systems, anthropological theories developed concepts of acculturation and enculturation. These concepts refer to the changes a culture undergoes when it adopts elements of other culture. These studies helped clarify the concept of culture itself.

The concept of culture is rather difficult to pin down. There are so many definitions of culture in vogue that it makes one wonder how an anthropological discourse ever takes place. However, the phenomenon of culture change has forced a clarification of the concept of culture itself upon anthropologists. From an 'omnibus' concept of culture which covered all aspects of human living (Taylor), culture has come to represent more the ideational aspects of human living. The ideational aspects of culture cover values, attitudes and assumptions of the worldview of a culture. These are sometimes referred to as ritual ideas and practices or as ideology.

Globalisation as a possibility of a fruitful and equitable exchange between cultures could only happen at the level of the deepest core of cultures represented in the ideational elements of cultures. It is only when persons belonging to different cultures meet in a climate of acceptance and respect for the other cultures, communicate to each other in a spirit of dialogue which affirms the multiplicity of worldviews and their validity as worldview, could one expect to see the positive and healthy development of whatever might emerge as a global culture.

Such a dialogue is in the province of intercultural communication in the deepest meaning of the term. Intercultural communication is already a recognised discipline in some universities. But the discipline itself does not pretend to reach the depth of cultures. Its overriding preoccupation is to facilitate communication between people of different cultures, a facility that is sought after more by members of the diplomatic corps and the representatives of multinational companies. The clients of the intercultural communication tend to shape the programme of intercultural communication itself to suit their needs. Determined as it is by the users, intercultural communication addresses not the deepest core of cultures but more the linguistic and attitudinal aspects of culture which make communication between culture sometimes difficult.

Communication between cultures at the deeper level would bring to surface the underlying assumptions of worldviews on which the edifice of culture is erected. These assumptions are then open to recognition, critical assessment and acceptance or modification in the light of prevailing contexts. Such a process will not happen in an instant. It is a historical process whose dynamics is something no one person, no one institution, no one nation can control and direct. It is a process that cannot be engineered either. It is a long drawnout process, the lines of development of which will entirely be determined by historical forces.

At present, the phenomenon of globalisation is tied up with particular ideology of free market economy. The free market economy does tend to generate a set of values and ideas in a configuration whose underlying principle is not altogether difficult to fathom.

In a major shift of paradigm, the modernist world views, based as it is on values of Cartesian rationality, are being sought to be replaced by another emerging worldview. Modernist rationality springs from a defining assertion of existence: *Cogito, ergo sum* (I think, therefore I exist). The emerging worldview, one could argue, springs from: *Sumo ergo sum* (I buy, therefore I exist).

The widespread acceptance of free market economies by a large number of nations across the world, makes it possible for an unprecedented growth of a worldview that places an enormous emphasis upon consumption of more goods and at higher costs. Consumption is like a cancer that grows faster once it crosses a critical threshold. It is a dragon that is not easily tamed. The very logic of free market economy tends to enslave human minds to the habit of acquisition and consumption.

A tragic scenario would be that cores of cultures that are founded on more spiritual elements of human existence, will be overrun by the rampant free market economy and the new definition of life it brings. One sometimes despairs of the task of stemming such a tide.

It is here that the challenge of the gospel confronts us. The need is to proclaim: Blessed are the poor in spirit, with a conviction, an urgency and a persuasion of a St. Francis of Assisi, in a world that is already engulfed by a medley of voices peddling different goodies.

St. Xavier's College,
Palayamkottai.

Francis Jayapathy

New Economics: Its Cultural and Gender Effects

Dr. Mary Pillai, a sociologist from Madurai, discusses in this article the dynamics as well as the effects of the new economic policies — the linchpin of globalization — as they affect culture and the interests of women. In this attempt, she depicts grippingly the present scenario in the country, and presents a sharp analysis of it. As an alternative, she underlines the need to move towards a radical democratic culture under the constant vigilance of the public, committed media and grassroots activism.

Reader's Question:

"Is it possible to bring the whole world under one umbrella?"

Editor's Response:

"A country is seriously contemplating on this possibility. We (in India) are already falling on our knees in front of its (that country's) products, the cola, T. V., music, films and dresses" (Editor's response in KUMUDAM 8 Dec., 1994).

"They no longer use bullets and ropes. They use the World Bank and the IMF." (Rev. Jesse Jackson).¹

"The poor carry the heaviest burden of the crippling structural adjustment programme promoted and financed by the World Bank and the IMF ... Cuts are made in government spending on social services including health and education. It is the poor — especially women and children—who suffer the most."²

Santa Claus Coming

The Christmas carol song, "Santa Claus is coming to town" comes floating in the air and fills the ears. It drives the mind to a modern Santa Claus — the uncle Sam, the twentieth century Super Power — distributing wheat and milk powder, tractor and machines with one hand and holding the conditionalities of the

1 Jesse Jackson's Speech, May 27, 1993, quoted in *Lokayan Bulletin*, Sept. — Dec. 1994, p. 85.

2 *Ibid.*, p. 84.

IMF, World Bank and GATT in the other. The US with the other six members of the G-7, defines the policies of the Fund, the Bank and the GATT (with its controversial Dunkel Draft). These international institutions "act as dutiful agent of 'globalization-from-above' and control the global economy to serve the international market forces which are being maintained by the multinational corporations and banks ... The G-7 is no longer the real source of authority and policy, but is a tool in the hands of corporate and finance capital."³

Bullying and Acquiescence

The G-7, (of which the US is the most prominent and powerful member), the Fund, the Bank and the GATT and the giant Transnationals make a hegemonical combine. They want to have the whole world economy in their hands, which they try to realize by maintaining a well defined world vision, a clear cut ideology and appropriate strategies. Unlimited economic growth is their goal; material affluence, money, wealth and power are their ambitions; science and technology are the most effective tools in their hands; globalization, marketisation, privatization and economic liberalization are their strategies; democratic State Power is their most trusted ally.

This world vision of crass materialism is without heart and soul. It is calculative; it is without ethics, without human values, it is value-free. Naturally this new international economic imperialism, otherwise called neo-colonialism, comes under scathing criticism from social thinkers, social activists, human rights, ecological, women and youth movements and even from religious quarters. These criticisms expose the intentions of the G-7, their institutional forms and of the overpowering minority of the transnational corporations. "The world that has been shaped by the G-7 is an unjust and deteriorating world. It is a world where the top 20% of the world's population is earning 150 times the bottom 20%. It is a world where control over natural resources, industrial power, science and technology, information, military might, banks and finance, rests overwhelmingly with this dominant minority."⁴

3 The International People's Tribunal to Judge the G-7, *Lokayan*, Sept.-Oct. 1993, p. 17.

4 *Ibid.*, p. 21.

As for the aim of G-7, the criticism goes on to say, that the G-7 in order to perpetuate a global system in which its wealth and its power remain dominant, pursue two closely related strategies: the first, to build an economic system which would protect and enhance the G-7's power of investments, its trade and its technology, and to invent a development philosophy that would safeguard their interests. This economic order is to be protected through political manipulation, military intervention, cultural brainwashing and biased information systems.⁵ Second, the G-7 in order to carry out its political and economic projects set up and exploit imposing international economic and financial institutions (IMF, World Bank and GATT) and policies (Structural Adjustment Programmes — SAPs), which remain subservient to the top heavy global structure of the G-7 and will deprive the peoples of the South of their economic sovereignty, of their right of self-determination, of the opportunity of devoting a greater portion of their resources to alleviate the suffering of millions, which is caused by acute poverty. They will "openly advocate a roll back of welfare benefits that were the hard-earned achievement of struggles for economic justice by earlier generations".⁶

Indian government acquiesces to the bullying manoeuvres of the G-7 and its coteries, the Fund, the Bank and the GATT, and provokes angry and persistent reaction from several quarters, particularly the Opposition and the Activists. The New Economic Policy stands condemned on account of the adverse effects it brings upon the poor, destitutes, the marginalized, and of course on the most vulnerable of the underprivileged social categories, namely the low castes/classes and women in India.

This article is a modest attempt to focus first on the cultural side of the effect and impact of the W. B., I. M. F., GATT and of course, of the New Economic Policy, promulgated in faithful compliance with the dictates of the transnational Powers; second to see the extent to which women would be victimized. To have a better understanding of these effects this double foci is made within a limited paradigmatic backdrop of 'Growth/GNP', 'development' and hegemony (cultural).

5 *Ibid.*

6 *Ibid.*, p. 22.

Hypotheses

Corresponding to this a few hypotheses, pertaining to cultural repercussions are also raised here:

- that growth-oriented, privatized economy might result in 'mammonisation' of the society which would do havoc to Indian women
- that local cultures will be subjected to increasing onslaught from the modern, westernized mass-media (women's image and integrity be the first casualty)
- that a hybrid cultural expression containing the brahmanical everyday life pattern and the American Way of Life model enter into the social scene (a double standard of life according to inner/outer living spaces, class/caste status in the society and adherence to patriarchal/modern liberal values)
- that the society might witness an ascendancy of the high class caste social groups and a rapid descent of the low caste/class; a come-back of the previous varnic social pattern in a disguised form
- that wider space of mobility and the lately acquired social roles and opportunities enjoyed by the backward/most backward, SC/ST women, thanks to Reservation policies and Mandalism shall be snatched away from them.

The Paradigms of GNP, Development and Hegemony in the Global and Indian Context

The end of the Second World War ushered in a new economic era, drawing the curtain down on the colonial economic philosophy and practice. It was Harry Truman, the then US President who provided in 1949 a pivotal concept and world vision of a hither-to unknown economic order, whose revival (in a new form) after about fifty years, we are witnessing today. Truman declared that all the peoples of the earth were to move along the same track and aspire to one goal, namely development, and greater production was the key to prosperity and peace.⁷ Being the president of a nation which was paramount among all the other nations, he could outline a programme of scientific and technical assistance to countries of the North fallen in economic ruin on

7 See Wolfgang Sachs, "On the Archeology of the Development Idea" *Lokayan* Jan.-Feb., 1980, p. 8.

account of the war and to those of the South (particularly Asian and African) just gained political independence but immersed in economic deprivation and backwardness.

With the US assistance through Marshall Plan, the Western European countries had run the race with an unparalleled vigour and speed and reached economic progress and prosperity. The Asian and the African countries on their part were determined to set their foot on the track and dared competing with the economically advanced countries. It is out of this atmosphere of material superabundance and unprecedented scientific and technological achievement and advancement in the US that a theory of development evolved and got elaborated. It provided a convincing conceptual formula: "the G. N. P. (Gross National Product) and GNP trickled down". Development has come to be equated with economic growth measured in aggregate terms. A country was said to be developed (in the 50s and 60s) when it can sustain by its own efforts and after having first reached a per capita GNP level of \$500 or \$1000, an annual rate of growth ranging from 5% to 7%.

According to this criteria, the world countries were put into neatly defined categories: the developed and underdeveloped nations/three worlds: the First, Second and the Third. The US and Western Europe are "the developed" where mass production is the result of industrial growth, trade, commerce, colonization and free trade policy. The economic-political power which the First World countries enjoyed were stupendous and spectacular: 1) building up of arms-stocks to dizzy heights (installation of nuclear energy and nuclear tests); successful researches to use atomic energy in biology, medicine, industry and agriculture; 2) revolution in transport and communication (superfast trains, supersonic air-crafts, space-crafts and space travels); 3) industrial achievements (hi-tech devices, automation, computers, robots); 4) growth of social communication media (press, radio, cinema and TV with multiple channels); 5) agriculture being subjected to mechanization and commercialization (multiple researches, introduction of mechanized tools, construction of hydro-electric multipurpose projects); 6) provisions for leisure (music, cinema, TV, sports, athletics, swimming, yachting, skiing and so on; holidaying at local, national, international vacation spots).

As a result, the First World citizen was pulled into the market economy which was guided by two essential rules: i) to produce more, to sell more and to consume more; ii) nurturing a "non-stop growth and propelling an eternally renewed covetousness of the consumer.

A new kind of world vision, and a value system began to permeate all the layers of not only the First but also of the Second and the Third World, thanks to the hegemonic role of the US in the world economic arena. To eat well and sumptuously, to dress with elegance, to live in a comfortable and well-furnished house, to work less, to take least efforts and to have more leisure and thus living to the ideal of the *homo technicus*. This is how the developed countries described an ideal life. Dreyfus observes, "the new Humanism of 2000 AD has the grimacing smile of a miser. It leads straightaway to Mammon."⁸ "Enrich yourself" — this was the watch-word. It seems that the whole world has no more idea in its head than to catch up with the Americans or to follow them... and no other desire than to imitate America.⁹

Referring to this trend of Americanization and mammonisation, Le Bret¹⁰ makes a few thought-provoking observations which are highly relevant in the context of modern economic development policies: the quest for riches will undermine the spiritual and metaphysical preoccupations; the adherence to a value-system introduced by science and technology detaches humanity from the traditional values; scientific and technological emphasis leads to valorization of material resources and not the valorization of persons; human person is valued and respected in terms of what he/she has and of what he/she is worth (of money), and not according to what he/she is.

Speaking about economic growth and maximum and optimum output, Le Bret says, economic growth conceals the problem of distribution of economic benefits and well being of the broad masses, both rural and urban. People may believe in "growth

8 Paul Dreyfus, *Dans un Monde qui change*, Fayard, Paris 1964, p. 91. Translation by the present writer.

9 *Ibid.*

10 Joseph Louis Le Bret, *La Dynamique du concrete Developpment*, Les Editions Ouvrieres 1960, pp. 34–36.

theory", in prosperity and well-being, but in reality it is the upper and middle classes that alone benefit from the growth in national gross product, while the bulk of the population shall find themselves in stagnation or in regression of life.¹¹

This observation is found endorsed by how the different social classes in India reacted to the New Economic Policy. "When the policy was announced, the middle classes were happy, industrialists were euphoric, economists were excited and the congressmen preened as if they had won the second freedom struggle¹². (It should be noted here that many of the products approved for collaboration and technology agreements are in non-essential areas like soft drinks, chewing gum, cosmetics and certain food articles like canned food — which have significance for the middle, upper-middle and "urban uppies" rather than the masses).¹³ The advocates of globalization are not philanthropists, but hard-boiled entrepreneurs whose aim is to produce their products with cheap labour of developing countries and thus acquire a competitive edge in the international market. Enlightened self-interest is the driving force of the industrialized countries and the name of the game is the "survival of the fittest" — of the big fish eating the smaller ones.¹⁴

India hitched to 'GNP' Wagon

The leaders of independent India as well as of the newly founded nations — from Nehru to Mkrumah, Nasser to Sukarno — accepted the image that the North had of the South and internalized it as their image.¹⁵ Nehru said, "It is not a question of theory; be it communism, socialism or capitalism, whatever method is most successful, brings the necessary changes and gives satisfaction to the masses will establish itself on its own."¹⁶ He again declared in 1956, "We are not going to spend the next hundred years in arriving gradually step by step at the stage of development which the developed countries have reached today. Our pace and tempo of progress has to be much faster."¹⁷ India in the following years, followed the policies of economic planning, industrialization and modernization with scientific technological devices and was bent on increasing the rate of economic growth

11 *Id.* 12 K. Srinivas, 'Objectives of Globalization' in *The Hindu*, June 21, '94.

13 Sushma Ramachandran, "Human Face to Reforms", *The Hindu*, Dec. 31, 1994

14 Srinivas, "Objectives of Globalization", *op. cit.*, (12).

15 See Sachs' *op. cit.*, (7), p. 10. 16 *Ibid.*, p. 10. 17 *Ibid.*

(Green Revolution, White and Blue Revolutions serve as indicators of this new trend).

The international monetary system and its institutions — the IMF and WB were too willing to give "aid" in the form of loans which invariably went with "strings" and the harsh conditionalities laid down for the financial assistance intruded into India's economic freedom. The ever mounting debt and the Government's inability to repay it landed the nation at the feet of IMF and the WB, and to accept the 440 page proposals of Arthur Dunkel, on "take it or leave it" basis.

Madhu Dandavate, the former finance minister of Janatha Government has clearly shown how the IMF and World Bank's conditionalities and the Dunkel proposals will be detrimental to the interests of the weaker sections of the society (women being the weakest).¹⁸ For instance, the free hand given to the foreign investors to enter any area of production, including the consumer manufacturing sector which has a considerable number of small scale units with large employment potential, particularly women, will mutilate the small scale units and cause more unemployment.

Referring to agriculture, Madhu Dandavate says "If Dunkel's proposals are accepted, there will be no possibility of Government offering any price support to farmers since these prohibit support beyond 10% of the value of the agricultural output in the developing countries; input subsidies for all farmers will not be available, since the Dunkel proposals allow them only for restricted groups of kisans in the developing countries; the exciting public distribution system in India will have to be totally disbanded since food aid will have to be strictly on the basis of nutritional norms. The collapse of the public distribution system will harm the poorer sections of the society."¹⁹

The opening up of banking and insurance services to large international institutions, will prove to be detrimental to the poorer sections who at present get loans at concessional rates and in easy instalment repayments from the nationalized banks. The foreign privatized banks will not care for the national priorities. Profit being their ultimate objective, they will divert financial resources to whichever channels they think highly remunerative.

18 Madhu Dandavate, "The Dunkel Proposals" in *Indian Express*, Feb. 7, 1992.

19 *Ibid.*

The worst hit are the agriculture and rural development sectors which Gandhi considered to be the backbone of Indian economy. So also the poor people who depend on this backbone as their sole support of livelihood, and still more the rural women, about 78% of them who depend solely on agriculture and its subsidiary industries.

Women, the Worst Sufferer

The negative effects of the New Economic Policy formulated in line with the Dunkel proposals and the conditionalities of the IMF and WB can be analyzed with human rights as referential frame. Referring to Article 25 of the Universal Declaration of Human Rights, Le Bret says, it holds everyone has a right to have a standard of life sufficient for his/her health and of his/her family, and which includes food, housing, clothing, medical care, necessary social services, the right to security in times of joblessness, illness, inability, widowhood, old age and other circumstances which are beyond individual control.²⁰ Le Bret asserts "in order that all men/women have the necessities of life, production and distribution of basic (essential) goods should be the first and primary objective of the regional and international economy. Any economic management that does not consider this, should be treated as inhuman and the economic policy that does not submit itself to this ethics to be considered as fallacious."²¹

It has been shown, however, that certain practices and projects of the IMF and the World Bank create serious problems for the application of human rights such as the right to work, the right to food, to decent housing, the right to health and healing, the right to education.²²

All these rights are seriously affected by the new economic policy of the Government of India. And women are found to be doubly affected. For instance the right to work, particularly that of the vulnerable section of the society, is very hardly hit by the introduction of hi-tech in the production process and the resulting retrenchment, compulsory retirement, drops in salaries and considerable increase in unemployment.

20 J. L. Le Bret, *op. cit.*, (10), p. 41.

21 *Ibid.*

22 General Assembly Special Issue, No. 30-31, 32, prepared by E. Sottas & E. Bron. Translation: K. Mann and H. Spraaß.

As the agricultural sector is getting increasingly subjected to capitalist mode of production (technology and scientific research), traditional methods become out-dated. Skilled labour is required, in the cultivation of commercial crops for instance. Rural women being unskilled to cope up with modernization, are the first ones to be fired out. Rural households being highly on subsistence level, the loss of income is a disaster to the whole family. As for women, thus thrown out, they become economically insecure, dependent on husbands/fathers. Their "person" gets devalued. In case the male member is also unemployed and the family itself landless, there is no other alternative but migrate to urban centres, where they are at the mercy of capricious labour market. Women are least prepared to face the vicissitudes of urban life, and therefore become either emotionally wrecked or psychological streak or get cheated and turn out to be prostitutes.

As for the right to food, because of the reduction in food subsidies, of disbandment of public distribution system (ration) it is the poor women of the low-income brackets who will suffer most as they are the life-sustainers in rural households.

Housing facilities are more imperative for women than men. Biologically, privacy is a must for them; lack of safe and proper housing facilities do expose them to sexual violence, promiscuity, incest, family wreckage and so on. The right to health and healing is very much threatened by the new development in the economic sphere such as prohibitive prices of medicines, which have put them out of reach of the poor sections of the population. The drastic reduction in vaccinations and immunizations, the closure of many first aid clinics as a result of the lack of equipment and personnel lead to serious deterioration of health conditions of the vulnerable sections of the society, which have already been rather bad due to malnutrition and the resurgence of infectious diseases. Once again, women are the worst-hit victims. Already in India about 66% of women are anaemic, due to the social practice of male/female child discrimination in food at home, heavy work-load (16 hours per day in rural areas), loss of blood due to body functions, traditional obligation to forego food in case of little food and more mouths to be fed.

The right to education, particularly of women is the oft-neglected one. In India, the female illiteracy rate is much higher than that of male illiteracy. Economic and socio-cultural factors

account for this. Children in general, and female children in particular, enter into labour market due to economic contingencies and therefore are obliged to serve as secondary or even main line of support for family survival, at home, in fields or in factories. This explains the high rate of female school drop-outs. With the wider scope available for privatization of education, and its inherent penchant for sophisticated functional style together with the reduction of public spending on service sector, female education will further be slipping down.

Women in India, particularly the economically and socially underprivileged, are today heading towards manifold negations in life. Their future seems to be sombre and bleak: lack of employment opportunities, of access to schooling, deprivation of health/medical facilities, forced migration in search of livelihood, all these might push them from marginalization to total exclusion. With every extension effort of the application of the New Economic Policy, women belonging to the BC/MBC and SC/ST, in all probability will take one step more on the down hill.

Having lost the paradise gained (because of Reservation Policy and Mandal), the educated job-seekers of the disadvantaged caste groups, will have to confine themselves to the four walls of their homes, the narrow streets of their villages and the limited work place of rural fields. As far as they are concerned the clock will be put back; their life-track gets reversed to the yoke of patriarchy and male domination. What the Indian women have gained during the past couple of decades will turn out to be a freedom at midway!

Culturally, the over-powering and all-pervading mass-media onslaught in the West bent on slashing and burning down its rich cultural and spiritual heritage, is making inroads into developing nations. It brings in an awful package: sex and violence, pornography, the values of a typical free society characterized by pleasure and passion, devotion to body-cult, money-mania, unbridled consumerism and so on. This package is more dangerous than the satanic temptation thrown to Eve at Eden. Eve succumbed. Modern Eves also let themselves trapped — lured by beauty and fashion and conquered by an unquenchable 'Desire' to imitate the 'Haves' and to have more and more. An unsatiable thirst for exhibitionism, a craving for a comfortable and luxurious life (the

goods of modern technological civilization), on the part of both men and women, results in the universalization of the pernicious practice of dowry — the 'bride-groom' price. The parents of the bride have to pay their 'life's earning and possessions whereas the bride pays with her life — the 'dowry-death', the 'bride-burning'.

Women belonging to the middle and low income strata, have effected a workable combination of the consumerist culture of the North and brahmanical, ritualistic every day life pattern of wearing valuable gold jewels, highly expensive gold threaded / bordered sarees for social and religious functions and festivals, celebrating frequently coming holidays and life-cycle rituals, all of them occasions of heavy spending. It is reported that electronic goods and toiletries make substantial sales-returns in rural areas, thanks to the incessant and persistent invasion of advertisement. As for mass-media, especially cinema, heated debates are going on blaming the former for mounting incidents of sexual perversion, harassment, violence, rapism and so on.

The trojan horse of modernization has thus, victoriously entered into the Indian society and the havoc is only to be completed.

Economic Reforms with a 'Human Face'

In his analysis of Eric Hobsbawm's book *Age of Extremes*, Ross Mckiblin points out the three structural transformations which Hobsbawm sees dominating the twentieth century. Two of these transformations are picked up here for reasons of relevance: i) the emergence of the globe as a 'single operational unit', due largely to the internationalization of capitalism. Multinational and trans-national companies range the earth in their search for profits and in the distribution of their resources, all advanced by changes in the technology of communications, ii) the transformation in the pattern of human relationships. This is the most profound transformation of all. At its base has been the decline of rural society with a speed and thoroughness which has no historical parallel.²³

Hence advanced, technocratic, globalized capitalism is the villain. Its production technique, generally known as 'Taylorism' reduces the worker to a living robot, and by enthroning rationality

23 Ross Mikkiblin, "Capitalism Out of Control" in *The Hindu*, Jan, 1, 1995.

as the central principle, it introduces a new cult of efficiency; reasoning and discipline have become a habit in hospitals, schools, workshops and so on. A. F. Marglin observes: "The cumulative result was a new type of person ... (who) has a tripartite structure: a self as the sole owner of a body and a mind. The unitary proprietary relationship between a self and a body and a mind that excludes others' claim is what makes commoditized labour free, as opposed to slave and serf labour as well as the claims on others' labour arising from kinship and other commodity based obligations".²⁴

She continues: "Instead of giving importance to relatives, neighbours, ancestors or gods, more importance is given to acquisition and ownership of things. In modern epoch thought and aspiration revolve mainly around property, production and distribution ... The cult of things is thus its beautifying ritual."²⁵ Technology is no more a tool but a system, a world-view, culturally potent enough to change values and attitudes to life. Third world countries moved into focus under this conception of a material-centre world-view. Human beings and societies are defined and judged using money as criterion. Hi tech and hi-information are both the tools and signs of successful development.

In this world-view, harmony among nature, human being and the universal spirit of God is skipped out. The whole universe with land and sea, space and planets, flora and fauna, and men and women are objects of ruthless exploration and exploitation for the ulterior motive of greater production and ever-mounting profit. The obligation of ecological preservation, conservation and integrity are thrown to winds.

This material-growth centred ideology comes under an avalanche of criticism. Besides, attempts are being made at alternatives. There is persuasive demand for economic development and reforms with a human face.²⁶ Encyclicals such as *Populorum Progressio* of Pope Paul VI painfully exhort the whole humanity to ponder over the human tragedy of today's world and to adopt

24 Frederique Appfel Marglen, "Development and Repression: A Feminist Critique" *Lokayan*. Jan.-Feb. 1991, 14.

25 *Ibid.*, p. 16.

26 Sushma Ramachandran, 'Human Face to Reforms' in *The Hindu* Dec. 31, 1994, referring to Arjun Singh's plea for Human in Economic Reforms.

measures to obliterate it. There is a growing awareness of the need of a sustainable society, where GNP is thought of spiritual growth, where there is security of the eco-system, where human needs are secured and human rights are protected.

Conclusion

To effect such a society we need to switch from economy to ecology, stop violence in the whole world, march from competition to cooperation and from nationalism to globalism. However, the current concept of modernization, mass-production, urbanization, over-consumption, pollution etc. must undergo a change. A radical democracy where a state, capable of listening to the dictates of consciences and cries of the downtrodden and having a political will to introduce economic policies and measures that will change the unjust systems and inhuman practices of the politicians and bureaucrats, should emerge.

The base of such a democracy should be the eternal vigilance of all men and women, of a strong and critical public opinion and grassroots movements. As far as India is concerned, a fresh and beautiful dawn heralding future is already diffusing rays of self-dignity, self-confidence, and power of articulation and action against injustices of all kinds. This dawn is the emerging Shakti, the Empowerment of the Rural Women! On the horizon a dark gathering cloud is also seen, the overpowering technocratic, ego-centred capitalist culture!

Madurai

Mary Pillai

Globalization of Indian Economy — A View from the Periphery

Dr. Gomez (G) was formerly the director of State Resource Centre, Madras and presently he is attached to the Centre for Research on New International Economic Order (CRENIEO). He was interviewed for this special issue of *Jeevadhara* (J) by P. T. Mathew and John Dilip, two research scholars in the Department of Christian Studies, University of Madras. G. is very critical of the present economic policies as they benefit a few, perpetuate in new guise the dependency of colonial times and ruin the agriculture-based village life and economy. As alternative to the present economic orientation, he advocates decentralization by breaking the prevailing forms of monopolies. Positively, there needs to be, according to him, greater regional cooperation. At the present juncture of economy, religions and theologies have an important role to play, and they cannot keep silent any longer.

J.: Dr. Gomez, will you kindly explain the meaning of globalization and its vital link with the recent economic reforms in India?

G.: I would look at globalization from the viewpoint of the poor man in this country, as one who works with them. From this perspective, I would say globalization is a means used by capitalists to internationalize their capitalist system and production relationships. The main principle at work is that of market. In this sense we can also call it marketization or liberalization as the case may be. The stated aim is to bring India up to the international level of market system.

On the other side, there is something the advocates of globalization do not seem to understand: the true condition of our country. India is made up of 5.6 lakhs of villages, and its economy is still basically agrarian, and a vast majority of its people are landless labourers, illiterate and poor. What would globalization mean in such a context is the crucial issue. In Tamil we say *Pichaikkaranai koopitu rajamuzhi muzhinu solratha irukku;*

ie., asking a beggar to pose like a king! This is what globalization means, in my view.

J.: We understand that you are highly critical of globalization. Can you explain your reasons?

G.: Here we have to understand first the mechanism of centralization implied in globalization. The centre, that is the developed countries, those with capital, will be dictating terms. The countries and peoples unable to cope with these will be pushed to the periphery. The U. S. is fast becoming the centre in the post-cold-war world. Therefore, we can say peripheralization is the other side of globalization.

This centralization inevitably leads to the phenomenon of monopolization. We usually speak of five monopolies: the monopoly of high technology; monopolistic control over financial resources (through IMF, World Bank etc.); monopoly over natural resources; monopoly of mass media; and monopoly of weapons of mass destruction. The Multi-national Corporations (MNCs) and the Trans-national Corporations (TNCs) would dictate what we should eat and drink. What we produce will not be available to us. Import of robots and machineries, besides that of actual workforce, will aggravate the problem of unemployment of local people. Ecological unconcern, displacement of tribals and the destruction of human communities will only add to the misery. The Bhopal disaster is still fresh in our minds. Ultimately the people will be losing all power. Inequalities would become more glaring—within the country as well as between countries. The outcome will be the steep rise in the number of those on the periphery, of those who are marginalized. According to the architects of globalization the country will be reaping the benefits of globalization in ten to fifteen years; but by then the poor people will be destroyed altogether... All these would be ruinous to what our country stands for constitutionally, namely, the principles of democracy, justice, participation and decentralization.

This does not mean we are blindly against all globalization and marketization. Global integration is taking place in every sphere of life. Our stand is that the integration of the economy has to start first within the country itself; it should ensure the basic necessities for the majority of our people. Then only we should move out to the international level.

J.: There is an euphoria with regard to the plentiful benefits globalization would bring to this country. How do you explain it?

The euphoria is a fact; but what is important is to identify those who welcome it wholeheartedly. It is those who are in the higher strata of our society, the top twenty percent, who feel great about it...

J.: Trade-liberalization, it has been estimated, will bring in an annual income of more than \$ 200 billion. Does it not mean something?

G.: Yes, it would mean something, but for whom is the question. I shall give the example of my nephew: he has just joined a Bangalore-based company as a personnel officer trainee, soon after finishing his post-graduation. His initial remuneration is Rs. 4300/- something people like us are earning after about twenty years of our professional life. His pay at the end of his three year probation would be Rs. 6,800/... For such people certainly globalization would mean 'something'. The annual pay of top executives of many multinational companies in India is being calculated in crores, as it was reported recently in *India Today*. Globalization would give such people better access to global competition and financial gain. But let us not forget that this group of winners would form only about twenty percent of our people. For the rest, the rural majority, globalization does not mean anything; it makes them more and more dependent rather than self-reliant. Life itself would become more difficult for them... Therefore it is a question of whose view it is — whether of the winners or of the losers in the process of globalization.

J.: There are also scholars and theoreticians in India defending globalization!

G.: Yes, there are. But these theoreticians are not close to the people, people who are suffering. They go just by bookish theory, theory of globalization, of growth etc. They do not see the actual condition of the people.

The advocates of globalization argue that it would take our people out of the present lethargy and improve production and efficiency. What they do not realize is that most people are lethargic since they do not have enough to eat. Competition is not the solution for lack of efficiency. First let us ensure that

people have enough to eat and to survive; then we can ask them to compete nationally or internationally. When the stomach is empty, how can people think of God?

I repeat that globalization is a very dangerous path for us to follow. We will be selling ourselves out. We still have the painful memories of our colonial past. This is the same subjugation in another garb—through control of economics, intellectual life, mass media etc. All these will create a sort of dependency on the centre, rather than making us more self-reliant. Again the winners will be *they* not *we*. The money we get will go back to them in another form; the debt-trap in which many third world countries are caught up is the clearest example ... In short, we can say it will increase the existing inequalities, and 'the rich would become richer, and the poor poorer', as Prof. C. T. Kurian puts it in his book *Poverty and Development*.

Some argue that globalization is the only way to get our country out of the deep economic crisis it has landed in due to past blunders. The crisis is a fact, but to tackle one crisis should we end up in a bigger crisis? That is why people like us are warning about the dangers.

J.: What is the alternative to globalization that you would propose? What would be its elements?

G.: There are attempts going on to find alternatives. Many in the West also are not comfortable with the policy of globalization. I would say that any alternative would be viable only if it succeeds to break the five monopolies we have referred to. This has to be approached from different angles.

First, globalization, (if we can call it so), has to take place first within the country itself. It has to focus on four basic aspects related to our country: rural areas where the majority of our people live; agriculture which sustains the vast majority; agriculture-based industry which alone can strengthen our rural-based economy in self-reliance; and human-resource development which would value the 900 million people of this country as real resource, not the mere 20% of its elites. We will have much to learn from China where globalization within has first taken place significantly. In India the peasants' voice is still feeble, and so the danger is more. We should welcome all movements of peasants, of rural

people as pointers in the direction of an alternative. Perhaps the dalit movement, not in the narrow sense but as comprising of all those oppressed and suppressed, may offer much promise.

Second refers to attempts at regionalism, or regional cooperation among neighbouring nations, especially among small nations. Such bilateral and multi-lateral cooperation will be an effective guard against over-centralization of global economy. Why should there be only one World Bank, and that too in the U. S.? Why should it not have branches in each one of the five continents? ... South Asia Association for Regional Cooperation (SAARC), European Economic Community (EEC), North Atlantic Free Trade Agreement (NAFTA) etc. show us that it is possible.

Let us not forget that there are no ready-made alternatives. What I mention here only indicate the direction the search for an alternative should take.

J.: What you said about globalization within sounds close to the Gandhian vision. Are you thinking along Gandhian lines?

Even for alternatives we look up to the West. But the growing inequality world-wide is disturbing many in the West too. Many among them look up to countries like China and India for alternatives. In fact western economists are going to talk more and more about the Gandhian model in future. Gandhi envisaged basic education way back in 1937, and nobody in India accepted it. It travelled all the way to the U. S. and came back to India in the 1970s as Non-formal Education, and became acceptable to our policy makers. Anything Indian has to come through the West to become acceptable to us Indians! This is our basic weakness.

J.: Religious functionaries and theologians are largely silent on issues like globalization. Is there a role for religions /theologies in this complex process?

G.: It is unfortunate that religions in general are silent on issues like globalization. As one of the four basic social institutions, religion cannot keep away from what is happening in society. The fact is that religious functionaries, often being hand in glove with the ruling class, are quite comfortable with the new direction.

Why are the religions hesitant to speak up? I would consider the lack of awareness among religious functionaries about what is happening in the country and in the world as the major reason. In

earlier days when I was in the seminary reading of daily newspapers was discouraged, if not forbidden, in preference to reading some pious magazines. The situation does not seem much better even today. More specifically about Christian religion I would add two more causes for their silence: their obsession with 'peace' forgetting the 'sword' in Jesus' own thinking; and the minority complex which prevents them from speaking out for fear of persecution ...

No doubt religion has a big role to play in making the economic scenario more humane. Globalization, with its accent on individualism and a soft life, is sure to destroy the roots of true religion. At the same time religion is better placed in challenging the new life-style that globalization brings about, and projecting a life-style that is more sustaining ... But every religion has to do much homework if this task is to be taken up. There may be individual functionaries and theologians ready to raise their voice, but the religious system as such is quite comfortable with their silence.

Madras

R. Gomez

Money as Global Mantra:

Replacement of an Economy Based on Reciprocity and Redistribution by a Market Economy Based on Profit and Competition

In this article exclusively written for *Jeevadhara*, Prof. Johannes Hoffmann of Frankfurt University, studies the ultimate reason for the globalization of economy, drive for profit and competition: it is the role which money has come to occupy as a general world formula — a magic mantra. He goes into the intricacies of this process, both from the historical perspective as well as from the perspective of contemporary experience. He concludes the article by suggesting "ethically motivated dealings with money".

"Religion and culture, education, law and economics (yes, economics) will be determined in the century of the environment by the dictates of ecology."¹ With these words Ernst U. von Weizsäcker describes our situation and calls for a politically realistic international earth policy based on the principle: "Think globally, act locally"². This maxim marks a shift of emphasis nowadays: The concept of globalization as a solution to our international, social and ecological problems is increasingly being questioned, and the attempt is being made to identify and mobilize local and indigenous development potentials slumbering in the resources of wisdom³, in the traditional cultures of peoples. Signs of resistance from other cultures are evidencing themselves even with respect to the question of the universalizability of human rights, an idea that, as we know, represents the universal in terms of Western conceptuality, that is, as a generalization from the particular.⁴ According

1 Ernst U. von Weizsäcker, *Erdpolitik: Ökologische Realpolitik an der Schwelle zum Jahrhundert der Umwelt*, 3rd. up-dated after the Earth Summit in Rio de Janeiro — edition (Darmstadt, 1992), p. 9.

2 Ibid., p. 8.

3 Cf. Raimon Panikkar, *Der Weisheit eine Wohnung bereiten* (Munich, 1991); Juan Carlos Scanone, "Weisheit und Befreiung" in: *Theologie Interkulturell*, vol. 5 (Dusseldorf, 1991).

4 Cf. Johannes Hoffmann, Ed., *Universale Menschenrechte im Widerspruch der*

to Felix Wilfred, this (Western) understanding of the universal represents only the smallest common denominator, which is "not really that which all share in common"⁵. In the thinking of Third-World societies, on the other hand, the path to the universal is inseparably bound up with the context. The general is part of their experience, their life context. In other words: human rights that are worthy of the name must "respond to the vital human questions of survival with which the peoples of the Third World are concerned"⁶. On this basis we need to ask: To what extent can human rights be shaped in such a way that they can be "a further instrument in the struggle of peoples for more humanity in the relationships between individuals and between collectives, including religious collectives"⁷?

In the opinion of Per Frostin, the dead end of Eurocentric concepts of universalization can be avoided if the perspective of the victim — the hermeneutical focus for rationales of human rights — is taken as the new standard for truth, and further if, in a theory of knowledge "from below" — that is, in an epistemology of the liberation of the poor and the marginalized — this perspective is accorded priority in problem-identification and definition. Truth for all can be discovered only from below. Hence creativity accrues to societies only from the peripheries - from the unemployed, from those harmed by the environment, from the poor, from the marginalized.⁸

Against this background, some of us among the Europeans have indeed been learning to proceed with caution in our application of Eurocentric universalism, and to speak on our part of a "qualified universalism"⁹, or better, of a limited universalism. At the same time, however, under the auspices of *money*, a globalization

Kulturen, Das eine Menschenrecht für alle und die vielen Lebensformen, vol. 2 (Frankfurt, 1994) — cited hereafter as *Das eine Menschenrecht*.

- 5 Felix Wilfred, "Die Sprache der Menschenrechte, ein ethisches Esperanto? Reflexionen über universale Menschenrechte aus einem indischen/ Dritte-Welt-Kontext" in: Johannes Hoffmann, ed., *Das eine Menschenrecht*, vol. 2, p. 158.
- 6 Ibid., p. 165. 7 Ibid., p. 177.
- 8 Per Frostin, "Kulturelle Transformationen: 'Die Perspektive der Opfer' und die schwedische Menschenrechtsdiskussion" in Johannes Hoffmann, ed., *Das eine Menschenrecht*, 2: 239-258.
- 9 Gertrud Nunner-Winkler, "Moralischer Universalismus — kultureller Relativismus: Zum Problem der Menschenrechte" in: Johannes Hoffmann, ed., *Das eine Menschenrecht*, 2: 79-103.

is being promoted by the World Bank, the International Monetary Fund (IMF), the World Trade Organization (WTO) and the wealthy industrial nations. This globalization is supposed to open up a free-trade outlet for the vast financial stockpiles accumulated by the rich few—an outlet intended, through the intensification of worldwide competition, to provide this accumulated wealth with further opportunities for growth and profit. The new GATT agreement (General Agreement on Tariffs and Trade), reached after a seven-year negotiation period on April 15th, 1994, is intended to serve just this purpose. It is true that according to a statement made by the finance minister of the Federal Republic of Germany, GATT is supposed to bring about a new, secure "world-trade order for the stimulation of investments and the creation of jobs"¹⁰. But there is an increasing body of opinion to the effect that the GATT agreement puts further competitive pressure not only on the production factor man (=work), but also on the production factor nature (=land, environment etc.), thus forcing the worldwide gap between the rich and the poor still wider and accelerating the destruction of the environment. I would like to illustrate this from different angles.

1. The worldwide transvaluation of all values by means of the world-formula money

Aristotle distinguished between money as a means of exchange and money as capital, and pointed out "that from the realization of this role of money as capital a completely different form of economy results than from the utilization of money purely as a means of exchange ... The form of economy based on the principle of money capital is sharply criticized by Aristotle".¹¹ Today it is characteristic of our economic and social reality, starting with the modern industrial nations, that money not only "is relation" but also "has relation" as Georg Simmel demonstrates in his work *The Philosophy of Money*.¹²

10 German Minister Gunter Rexrodt, "Erklärung der Bundes-regierung zur Unterzeichnung der GATT-Schlussakte in Marrakesch" in: Presse — und information-dienst der Bundesregierung, *Bulletin*, no. 36, pp. 317–319.

11 Paschen von Flotow, "Geld und Wachstum in der *Philosophie des Geldes*: Die Doppelrolle des Geldes" in: H. C. Binswanger, P. von Flotow, eds., *Geld und Wachstum: Zur Philosophie und Praxis des Geldes* (Vienna, 1994), pp. 32–60; here: p. 37 (quoted hereafter as *Geld und Wachstum*).

12 Georg Simmel, *Philosophie des Geldes*, in: David P. Frisby, Klaus Christian

Money has advanced to the position of a virtual "world formula"¹³ and is so woven into the "world of the spirit" that it has become the very symbol of the modern world.¹⁴ Indeed, money as the final point of reference leads to a transvaluation of all values with the result that, according to Simmel, it is *not that there are values which we desire as such, but rather that we call that a value which we in fact desire*¹⁵. The relationship between persons and things becomes a mediated one because money intervenes between persons and persons and between persons and things, and imposes upon culturally developed value hierarchies a new point of reference, namely money. The result is the line of development to a money society and a money culture. Mammon becomes the new master before whom every person, male and female, should fall down and serve, and in whom, as the root meaning of the Hebrew word says, every male and female should put their trust. Farewell is to be bid to subjective human volition in favour of the objective value of money. Money has succeeded in becoming the final goal, of advancing from a pure means to the ultimate purpose.

Simmel argues: "Since practical economic interest attaches itself virtually exclusively to the individual item or to a limited number of items, the money economy really has brought it that our feeling of value with respect to things tends to find its measure in their money value."¹⁶ He continues: "The significance of money — of being the greatest and most perfect example of the psychological advancement from means to ends — emerges in full light only when the relationship between means and final purposes is illuminated more closely."¹⁷ In this manner, it has even been possible for money as the ultimate value to take the place of the ultimate purpose, namely God. Simmel observes in this respect that: "In its psychological form, money alone, as the absolute means, and thereby as the unifying point of innumerable series of ends, has in all of reality, significant connections to the very concept of God... The deeper essence of the concept of God

Kohnke, eds., *Georg Simmel Gesamtausgabe*, vol. 6 (Frankfurt, 1989), p. 131 (quoted hereafter as *Simmel*).

13 Ibid., p. 93.

14 Cf. Ottheim Rammstedt, "Geld und Gesellschaft in der *Philosophie des Geldes*", in: *Geld und Wachstum*, pp. 15–31; here: p. 22.

15 *Simmel*, vol. 4, pp. 70ff.

16 Ibid., vol. 6, p. 274.

17 Ibid., p. 302.

consists in the fact that it is the locus where all of the world's myriad forms and oppositions attain to unity — that it is, in the fine phrase of Nicolaus von Cusa, the *coincidentia oppositorum* ... There is no doubt that the feelings to which money gives rise have in their own area a psychological similarity to these. Inasmuch as money becomes ever more the utterly sufficient expression and equivalent of all values, it elevates itself up into abstract heights above the entire broad spectrum of the multiplicity of objects and becomes their center — the center in which the most opposed, alien and distant things find their common element and touch one another".¹⁸ By virtue of the fact that money as a value for many people is the culminating point of all "teleological series" and value hierarchies, it works itself up to an end in itself, acquiring the significance of an "absolute end" and taking on quasi-religious features.¹⁹

"Money is the standardizing factor in modern economy."²⁰ It is the water that sets the mill-wheels of the economy in motion. Regardless of how creative any idea or invention may be, it is nevertheless dependent on the money flow. This holds true for innovations deemed ecologically sensible and necessary, as well as for social innovations.

Let us now turn our attention both to the present effect of our economic ground rules in the monetary sector, and to the ensuing disparities — first from an ecological perspective (1.1) and then from a social and societal perspective (1.2):

1.1 — From an ecological perspective

Monetary value imposes itself between the human and nature. The money of the economy induces progressive growth and makes it mandatory to utilize nature from the vantage point of calculability and — in the interest of the instrumental rationality of money — to destroy nature bit by bit. The primary orientation to money, to interest and compound interest means exponential growth. This induction of exponential growth leads to ecological disaster. "For" — as H. Creutz has rightly demonstrated — "in a limited space there cannot be unlimited growth. For every healthy and natural form of growth there is an optimum upper limit. In their

18 Ibid., p. 305.

19 Ibid., p. 307.

20 Hans Christoph Binswanger, "Geld und Wachstumszwang", in: *Geld und Wachstum* (cit. note 11), pp. 81-123; here: p. 81.

development all parts of an organism must orient themselves to the whole. All developments that ignore the laws of nature are condemned to break down."²¹

1.2 — From a societal and social perspective

More and more people are becoming aware of this situation, and more and more are asking themselves how this development could be positively directed. This requires learning to think and act along other lines than before. Here it is helpful to consider the growth of the economy in relationship to the growth of wealth, and to reflect on the steps taken by the economy in the Federal Republic of Germany from 1950 to 1990 in order to bring itself in line with this growth in wealth.

After the immediate demand had been met in the first phase of postwar development and the saturation point had been reached, a new demand had to be created, new needs had to be generated at another level in order to be able to meet the demand of wealth for interest. When this was no longer sufficient, the "Law for the Promotion of the Growth and Stability of the Economy" came into being in 1967. The purpose of this law was to attain, through the incurrence of debt on the part of private households, a further increase in consumption, which in turn was supposed to stimulate economic growth yet again and generate further yields of wealth. Today a large number of families and individuals are faced with the wreckage brought about by development. Many people incurred debts beyond their financial abilities in the hope of averting a negative economic development for themselves. In this they were disappointed: such circumstances as illness, reduced working hours plunged them into over-extended debt, destitution and homelessness.

In February, 1994 the number of unemployed rose to over 4 million. If one adds to this hidden unemployment (ABM or work-creating measures, additional training and re-training, reduced working hours, early retirement etc.) then we probably arrive at a figure of over 6 million. Such figures are a real cause for uneasiness. Yet they do not even start to give an indication of the fact that the fates of concrete individuals are concealed behind these abstract millions — the fates of families with children.

21 Helmut Creutz, *Das Geldsyndrom: Wege zu einer krisenfreien Marktwirtschaft*, (Munich, 1993), p. 300.

According to the report on poverty published in 1994 by the Non-Partisan Welfare Association in cooperation with the German Association of Labour Unions (DGB), we have—as a result of this accumulation of individual plights—reached a new record level: In Germany there are now 7.25 million people living in poverty. Among those particularly affected are large families, single-parent households, the sick, the handicapped, and those from other countries.

Against the background of the advertising slogan *Buy today, pay tomorrow* there has come about high state of indebtedness of private households, particularly in the area of consumer credit: By now the interest balance in nine-tenths of all private households is negative. This is further aggravated by the burden that results from the growing national debt. In the last few years, the net additional Federal debt has been roughly 66 billion Deutsche marks. That means, by now every third mark of every male and female in Germany goes for interest payments, including every third mark spent, say, by a welfare recipient for bread.

The other side of the coin reveals more facts: There are top earners who earn 1,500 DM per working day. There are several thousand individuals who are millionaires fifty times over; they earn 15,000 DM on interest per working day. And according to the economics magazine *Forbes*, there are 400 millionaires in the Federal Republic of Germany who each own 500 million DM, and therefore each earn 150,000 DM per working day. That has led to the situation that, as a result of interest transfers, in 1990 eight tenths of the poorer households became 116 billion DM poorer, and mainly the top tenth of the richer households were made even richer—which strengthens the trend not only that the rich are becoming fewer but also that they are becoming older, and that the number of poor is not only increasing but also that there are more and more young people among them.

The interest burdens imposed by great fortunes have an effect on the labor market as well. A comparison of the development of the capital-market interest rate with the number of business failures and the number of unemployed shows that an increasing interest rate is accompanied by an increase not only in the number of business failures but also in the number of unemployed. Here it should be noted that after a decrease in the

interest rate the level of employment prior to the interest hike is never regained; the number of unemployed levels off at a higher level for the reason that the boost in the interest rate ushers in a new round of rationalization, which of course rationalizes away jobs as well. This results, among other things, in the following: inequitable distribution of income from wealth, and inequity due to redistribution of income from interest charges. In other words: The number of loser households rises constantly.

Money is a good that is guaranteed by the state. It would be to no person's advantage if this good were not guaranteed in its value and as a means of exchange by the economic performance of the working population on the one hand, and by the state on the other. But it is also just and reasonable, on the model of the social market economy, that everyone should receive a share sufficient for an existence worthy of a human being. There is no reason why few people with a large amount of wealth at their disposal should enjoy a privileged use of money as a social medium. In point of fact, however, due to the maladjustment in the monetary system brought about by economic change, the use of money is enjoyed at present almost exclusively by the owners of wealth. No attempt is being made to remedy the situation by bringing about a just equalization either by means of appropriate taxation or by an adjustment of the ground rules. The social obligation of ownership required by the Constitution is not insisted upon, despite the fact that the State guarantees the monetary system, thereby establishing the basis for the possibility of gaining profits from wealth.

I think that these relationships suffice to show where and what adjustments need to be made in the social market economy. In this context and in view of this state of affairs we should start thinking about drawing consequences and undertake the necessary adjustments to the monetary system, in order to conform it to the social market economy. The crisis in which we presently find ourselves could release the required creativity. And even if this involves sacrifice, particularly for the owners of more considerable amounts of wealth, we should still attempt to bring about the necessary adjustments if we have an interest in maintaining a social market economy and a democratic political order. To reiterate my thesis: The security that our State gives to all shall also be enjoyed by all. For the safeguarding of a life lived in dignity, the social market economy is a means of high value. Of this we must

take good care and make the necessary adjustments where they need to be made, as we have been entrusted to do by the fathers of the social market economy, Alfred Müller-Armack and Ludwig Erhard.

If we look at the situation rightly, then the present situation between the rich and the poor in our society is like the situation described in the prisoner dilemma: If we want to extricate ourselves from our dilemma, both groups, the rich and the poor, will have to work together. That means that no one can have an eye simply to his own advantage. Everyone has to give proper consideration to the interests of the other. If everyone in the two groups proceeds in this manner then the results for both sides will be the best that can be obtained: The one group lets the other group have a share in its wealth, in the form, say, of foregoing interest. In return they can live in peace and security and safeguard their possessions. For the other group jobs can be either saved or created anew, enabling them to provide for their own existence, make their way in dignity, live in contentment and thereby add their guarantee to the security of all. Such a *modus vivendi* falls short of the Christian injunction to love one's neighbor; it functions simply according to the rule *Do ut des*, that is, "I give, that you may give". But by means of this maxim it is possible to attain a high degree of justice and domestic security.

This proposal is not utopian, on the contrary, it is well in accord with the real situation. In order to elucidate this, I would like to outline briefly a few illustrations.

To start with, it is certainly to be welcomed whenever entrepreneurs can breathe more easily at every drop in the interest rate. The servicing of debt with uncertain margins of interest creates more problems for enterprises than the relatively high but calculable incidental labor costs. Furthermore, the burden of the most wage-intensive companies and workshops could be lightened if incidental labor costs were not deducted from the wage sum but rather from the net product. That could also have the effect that, on the one hand, fewer jobs would be done away with. On the other hand, in the interest of the competitiveness of the company, the phantasy of the managers would be directed more to the development of intelligent products and procedures. The way things look so far is that German managers

prefer to avail themselves of newer and newer versions of the rationalization concept whenever pressure is put on them by the banker majorities on their respective supervisory boards, who think primarily in terms of profit. But that is very shortsighted and counterproductive. The superiority of the other strategy is proven by companies in other countries. Substantial causes for the endangering of Germany's economic position lie buried right here, namely in the widespread lack of imagination among our managers. The perpetual moaning on the part of managers and industrial associations about the relatively high labor costs sounds like an alibi for the lack of creativity and inability to deal with the situation on the part of those doing the moaning.

What lies behind the misguided planning in management is quite likely the fact that banks — and along with them money — have largely usurped the function of problem definition in society and in the economy. Here something will have to change. It is possible that our present crisis and the social pressure created by it will have the effect of focusing on *the perspective of the victims*, the unemployed and the poor, for the problem definition of politics and economics. At the end of the 70s and the beginning of the 80s exports were vigorously promoted in order to create further economic growth to satisfy the demands of wealth. This development ushered in the increasing debt of Third World countries from which many countries suffer. Free trade intensifies this still further.

2. The dangers of free trade

The orientation of all values to money had a definitely positive side in the 19th century. War was the thing least needed by a world economy oriented to profit rather than to subsistence. It is therefore no wonder that in the English century, one tried, by all possible means, to secure the balance of power. For this reason, it seemed from the European point of view that peace had come about as a result of free trade.²² The last quarter of the 19th century was of course also a time of colonial expansion. The Berlin Conference of 1884/85, which took place in the wake of this, deserves special mention. At this

22 Cf. Karl Polanyi, *The Great Transformation: Politische und ökonomische Ursprünge von Gesellschaften und Wirtschaftssystemen*, German edition (Vienna, 1977), pp. 34ff. (hereafter cited as *Transformation*).

conference, Africa was divided up on the drawing board among the most important colonial powers, with no regard for the rights that Africans had inherited from their ancestors, and with no regard for the boundaries between tribes and peoples who had established themselves in Africa over the centuries.

But in Europe, too, the orientation of life to the value of money left behind deep destructive traces. Here, as well, social and societal structures were revolutionized in the course of profit seeking tied up with the idea of a self-regulating market. And thus the peace created by the balance of power in Europe turned out to be a peace that had been obtained at the price of enormous domestic conflict within the European nations. From this Karl Polanyi concludes "that the origins of the catastrophe lay in the utopian efforts of economic liberalism to establish a self-regulating market"²³. He continues in this vein: "The mechanism that was set in motion by profit seeking was comparable in its effect to the wildest outbreaks of religious enthusiasm in history. Within a generation the entire human world was subjected to its strong influence. As is well-known, in the first half of the 19th century, profit seeking reached its zenith in England in the wake of the industrial revolution. About 50 years later it reached the European continent and America. Finally it came to the point that in England, in the European continent and even in America similar situations oriented the questions of the day in a direction whose main characteristics were essentially the same. Hence we must look for the origins of the catastrophe in the rise and fall of the free market."²⁴

The tremendous social and ecological wounds inflicted by the transvaluation of values and their orientation to money and profit in the course of the industrial revolution have not healed to this day. But we are becoming more and more aware of them. Money, and profit-seeking make everything subservient to them. Nature becomes just as much a subsystem of the economy, a mere means of production, as does man, who is no longer of any interest except as manpower. Whoever cannot be utilized as manpower becomes redundant in the market economy. Thus entire continents, if they are no longer of

23 Ibid., p. 49.

24 Ibid., p. 50.

interest for profit-seeking or for generating money, can be declared redundant — Africa, for example.

This transvaluation of values requires "a change of the motivation of the members of the society. The motive of making a living must be replaced by the motive of making a profit. All transactions are transformed into money transactions... The dislocations caused by such mechanisms necessarily tear apart interpersonal relationships and threatens the natural living space of human beings."²⁵ Whoever recalls the highly differentiated and closely intertwined connections between people's economic activity and their social relationships will be able to understand the import of this. Here comes the regulation of relationships involving barter and markets, which has existed in all societies for the regulation of the division of labour.²⁶

In societies prior to the introduction of the market economy, the social constellations and relationships were such that the subsistence requirements of all persons were ensured by the obligation of reciprocity and by an "attitude of give and take" - as has been stated by the Plenary Meeting of the Catholic Bishops Conference of Nigeria.²⁷ "Thus the principle of reciprocity in the wider sense serve(d) to ensure production as well as the maintenance of the family."²⁸ In many places and times the distribution of production was also regulated with the help of the principle of gathering and redistributing. The decisive point of this kind of economic activity is that reciprocity and re-

25 Ibid., pp. 63f.

26 Polanyi points out that there has always been some kind of economy and markets in societies, but that before our time there had never been a form of economy "that was steered, even in principle, by the market. Despite the stubborn dissemination of academic incantations in the 19th century, gain and profit had never before played an important role in the exchange of goods in human economic activity. Although the institution of the market had been fairly widespread since the late Stone Age, it had played merely a secondary role in economic activity... Whereas history and ethnology have cognizance of various economic forms, most of them exhibiting the institution of the market, they have no knowledge of any economy prior to ours that comes even anywhere close to having been so dominated and regulated by markets." in: Karl Polanyi, *Transformation*, p. 65f.

27 "Plenary Meeting of the Catholic Bishops' Conference of Nigeria held at Eunugu on September 12-16, 1994", *Communique*, no. 3.

28 Polanyi, *Transformation*, p. 71.

distribution are ensured by social relationships and social behavior. Reciprocity grounded in social relationships generates a type of solidarity that ensures a just distribution of goods as well as appropriate participation at both the intra-social and inter-social levels. From this it can clearly be seen that *social relationships formed the basis of the economic system*. Production was therefore geared to consumption and redistribution in accord with social requirements.

On the contrary, production in market-economy is oriented to profit; society, social relationships and the natural environment are turned into "appendices" of the market, as analyzed by Polanyi:

The market form, on the other hand, which is connected with its own specific objective, namely exchange, barter, is capable of giving rise to a specific mechanism: the market. This is ultimately the reason why the domination of the economic system by the market is of such immense significance for the total structure of society: it means nothing less than the treatment of society as an appendix to the market. The economy is no longer embedded in social relationships; social relationships are rather embedded in the economic system. The decisive significance of the economic factor for the existence of society excludes every other possibility. As soon as the economic system is organized in separate institutions based on specific objectives, society must itself also be structured in such a way that the system can function in harmony with its own laws. This is the real meaning of the well-known dictum that a market economy can only function in a market society.

The step that transforms individual markets into a market economy, and regulates markets into a self-regulating market, is of decisive importance. Apart from whether this fact is praised as the apex of civilization or bemoaned as a cancerous growth, in the 19th century it was naively believed that such a development was the natural outcome of the expansion of markets. There was no awareness of the fact that the transformation of markets into a self-regulating system of enormous power was not the result of a natural, indwelling tendency of markets to expand indiscriminately,

but was rather the consequence of the thoroughly artificial stimuli applied to the body of society, in order to cope with a situation that had been created by the no less artificial phenomenon of the machine. The limited and non-expansive character of the market form as such was not recognized, and nevertheless it is just this fact that emerges convincingly from modern research.²⁹

All this shows clearly the dangers of market economy and of free trade. If free trade is organized in a world-wide market economy on economic principles alone—that is to say, on the basis of economic interests, profit and competition—then “the maximization of profits and production” is striven for “without taking into consideration the hidden social and ecological costs”.³⁰ Man and nature are just simply “appendices” of financial market interests. But, that spells disaster for man and nature. Free trade is being demanded world-wide because the international division of labor offers cost advantages. That is very obvious.

If no international trade takes place, then the production of every country is limited only by its capital and its resources... If there is free trade, countries are able to specialize because of comparative cost advantages. In the final analysis, the entire capital of a country could theoretically be invested in the production of a single product. In this respect, the absolute cost differences between countries plays no role, on the assumption that capital is not able to move across national borders. If capital is also able to move, then it can pursue the absolute instead of the relative cost advantage.³¹

Since money is the most moveable factor in the world economic system, and is furthermore at the top of the value-ladder, its logic alone is followed. In other words, the fundamental aims of economic policies, namely “effective allocation,

29 Ibid., p. 81.

30 Herman E. Daly, “Die Gefahren des freien Handels: In der Regel ignorieren die Wirtschaftsforscher die versteckten Kosten, die ein deregulierter Welthandel der Umwelt und dem Gemeinwesen aufburdet” / The dangers of free trade: As a rule economic researchers ignore the hidden costs imposed by deregulated world trade on the environment and society in general /, in: *Spectrum der Wissenschaft* (January, 1994), pp. 40–46; here: p. 40.

31 Ibid., p. 42.

equitable distribution and sustainable utilization of resources''³² do not need to be taken into consideration at all as long as profit has been made. Besides, from the perspective of profit maximization it is immaterial if, as a result of competition, the human and nature suffer grave injury, and social systems break apart. "Capital will flow out of one country into another, and in the process, perhaps, wash away jobs and prosperity along with it. This international division of labor will indeed bring about a total increase in world production; but that is by no means to say that all countries involved get something out of it".³³

Thus it is clear why the transvaluation of values, which has come about in the course of the absolutizing of money and profit in the market economy, must once again be transformed. "Economic rationality must once again be systematically brought back in line with ethical criteria respecting the good life and fair coexistence among people"³⁴. What is necessary, therefore, is just the opposite of economic globalization — the opposite course as recommended by John Maynard Keynes: "Hence I sympathize with those who do not wish to maximize the economic interconnections between nations, but rather keep to the minimum. Ideas, knowledge, art, hospitality, travel — such things are international in their essence. Goods, however, should be made at home whenever it is reasonable and feasible to do so; and, above all, finances should remain predominantly national".³⁵ If this were taken seriously by those responsible in corporate business and industry, as well as by those owning large fortunes, then the current economic discourse, which is oriented solely to profit maximization, would be given a different content.

At a time when twenty times more money moves around the world each day than is required by the world economy, it has become absurd to give priority to the maximization of profit and the further accumulation of money. This will lead to a crisis of world society ending in the collapse of economic and monetary structures. It is now already apparent that the demands

32 Ibid., p. 42f.

33 Ibid., p. 43.

34 Peter Ulrich, *Transformation der ökonomischen Vernunft: Fortschrittsperspektiven der modernen Industriegesellschaft*, 3rd. ed. (Bern/Vienna/Stuttgart, 1993) p. 5.

35 Quoted in *ibid.*, p. 40.

of these heaps of money can no longer be satisfied with real production. They are therefore seeking an escape route by dealing with fictitious products. This economic fiction was unmistakably revealed to everyone by the stock-market crash in the fall of 1987.³⁶

Quite apparently we have not succeeded — even within the frame of a social and ecological market economy — in mediating between competition and solidarity, that is, between the market economy on the one hand and the social and ecological systems on the other. We need to understand that, according to the creator of the concept of the social market economy, the principle of competition is acceptable only on condition that the state, as the embodiment of social solidarity, provides sufficient social security for all persons. What is further required is “a socially acceptable formation of international political ground rules”³⁷, and the organization of the economy as a subsystem of nature, requiring from the economy a limit to the utilization of material and energy, as well as the attainment of stability.³⁸ We must hasten to move in this direction.

3. Ethically motivated dealings with money: new avenues for capital

Cultural pressure can force the required adjustments — a pressure that comes from the grass-roots level, from the disadvantaged. These constitute the innovative and creative potential to force change. Creativity in a society is always released at its peripheries. In this connection a question can be raised: How can one effect changes in the monetary structures, where adjustments are needed. To me there appear two possibilities.

36 Cf. Matthias Albert, “Internationale Beziehungen in cyberspace? Virtualisierungsprozesse im Weltwirtschaftssystem” / International relationships in cyberspace? Virtualization processes in the world economic system /, paper read at the symposium “Construction and Reality” of the ethics group within the interdisciplinary work group “Technological Research” of the Johann Wolfgang Goethe University, Frankfurt, 23–25 June 1994.

37 Lothar Czayka, “Mehr Wettbewerb ist kein Allheilmittel: Und ausreichende soziale Sicherung ist keine Wohltätigkeitsveranstaltung” / More competition is no universal remedy: And sufficient social security is no charitable undertaking /, in: *Frankfurter Rundschau*, no. 219. 20 October 1994, p. 16.

38 Cf. Daly, *loc. cit.* (note 30), pp. 44f.

I would like to call the first one *the radical approach*. It implies a fundamental change in the underlying principles of the monetary system, namely a change in the interest structure. In other words: "The formation of (speculative) liquid reserves must be made more onerous by burdening them with costs..., that are exacted at the rate of, say, 4% of the average balance in hand from those who do not promptly recirculate incoming cash amounts by spending them, investing them or paying them into a savings account. This safeguarding of money circulation, that is, prevention of congestions in the circulation of the economy no longer has the reward of interest payments as its driving mechanism,..., but rather the unfailingly effective punishment of the withdrawal of liquid assets out of economic circulation..."³⁹

At present, this does not yet seem to be realizable. The necessary level of consciousness has not been reached. But with increasing social, ecological and cultural pressure this could rapidly be attained.

The second approach I call *the soft path*. It starts from, and banks on, the premise of the ethical motivation of those affected. Still, this requires a change of attitude and a readiness to be mobilized just as much on the part of consumers as it does on the part of entrepreneurs, investors, owners of large fortunes and banks. None of them may any longer allow money to be the god at the center of all activity in society. We must not allow the Mammon dictate to us solution to our problems. In other words: We may no longer tolerate the practice of entrepreneurs and bankers coming to us and saying: "First we have to have a positive balance sheet; first we have to make a profit and then we can talk about ethics". Ultimately this maxim is economically short-sighted and leads to a dead-end. But this is the guiding maxim that we constantly put into practice, not least in the financial departments of the Church.

Therefore we need a fresh perspective in order to see how things really are and what priorities must be set. It cannot be required that 90% of the people make sacrifices simply to satisfy the exponential growth demands of money. Human beings do not exist for the sake of money; money exists for the sake of

39 Cf. Ernst Winkler, "Vor einer Mutation unseres Wirtschaftssystems", in: *Sozialökonomische Arbeitstexte* 3, 2nd ed. (Lutjenburg, 1994), p. 16.

human beings, to serve them in their efforts to create a dignified life for all. It follows from this that the victims of our present monetary ground rules — entrepreneurs who have been ruined by debt servicing, the poor, as well as the ravaged environment must be given priority in defining the problem. The foremost question is not: "What is good for big money?" but rather: "What is good for human beings and for all of creation?"

Politicians who do not adopt this problem definition for themselves, and who in addition are involved in financial scandals, should be voted out. In this way, we can also bring about a change in politics as well. This change of perspective can also be effected in the sphere of economics through broad participation.

How could this be put into practice? The first requirement is a widespread interest among people in the preservation of the social market economy. I think that this interest is there. For there seems to be no better alternative. There is a growing world-wide interest in an adoption or transformation of the model of the social market economy. Ultimately, the interest in maintaining the social market economy implies a necessary change in the ground rules: If the monetary structures can no longer be adequately steered on the basis of economic criteria alone, then these will have to be supplemented by ethical considerations in such a way that the flow of money can be channelled into ethically, ecologically and socially important areas. The flow of money must be so directed that they serve the new problem-definition.⁴⁰

There are in fact owners of large fortunes who have come to realize that the unending accumulation of money leads to a dead-end. Therefore, they are reducing their money stockpiles and, by means of foundations or other suitable forms, are contributing considerable portions of their wealth to the cause of social solidarity nationally and internationally.

As I have pointed out, for their investment decisions investors have, up to now, oriented themselves to strictly economic criteria such as solidity, yield, currency term etc. Thus, they avail

40 Peter Roche, Johannes Hoffmann, Walter Homolka, eds., *Ethische Geldanlagen: Kapital auf neuen Wegen* / Ethical investments: New avenues for capital / (Frankfurt, 1992).

themselves of the assessments of independent institutions of evaluation, the so-called rating agencies. These agencies evaluate both the short-term and the long-term liabilities of issuers of securities. These issuers can be individual enterprises, banks, states and international organizations. If there is an attestation of a high credit standing, then it is of great interest for financiers. They know that they are sure to get their money back, and can therefore acquiesce to a lower yield. That in turn benefits the borrowers inasmuch as the debt servicing is thereby reduced.

Now, if in the interest of preserving the social market economy an ethical, ecological and social form of evaluation is required, then rating agencies will have to be established and put in a position to furnish financiers with corresponding evaluations of issuers, that is, of companies, banks, states and international organizations. Ethically motivated investors could then make use of this information and arrange to have their funds flow into the appropriate channels. It would be in keeping with their ethical motivation for them to put such a high premium on an evaluation in accordance with ethical, ecological and/or social criteria that they are prepared to treat such evaluations with priority over against strictly economic evaluations. This could lead on the part of investors to the partial or total renunciation of yields as a result of their concern to engage themselves in the economic process in a responsible fashion and in conformity with the social obligation of property, and to put their money to work in a way that reflects this social and ecological policy commitment.

If there were such an independent ethical-ecological evaluation agency, that would not only be of interest for investors of large sums of money. It could also be of just as much interest to the small saver to have access to these evaluations and, when opening a savings or deposit account, to insist that the bank of choice employ the funds only there where they contribute, for example, primarily to the realization of ecologically important and socially viable innovations.

Thereby, through responsible interference, as it were, all members of the social market economy would become enabled, in accordance with their possibilities as investors, savers and/or,

consumers, to involve themselves in the preservation of the market economy. Thus as a consequence the monetary ground rules would, on a middle-and long-term basis, be transformed in a mild manner by means of a gradual, step-by-step change of everyday behaviour so as to be of service to the preservation of social and ecological security for us here, and for all people in other countries, as well as for the people of future generations.

If we bear in mind that we never get more security than we are willing to grant others so they too can live in dignity, then that insight must generate just the amount of cultural pressure we need for the necessary adjustments and for an optimal determination of the ground rules for the social market economy,

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Globalization and Mission

In this article, Fr. Michael Amaladoss S. J., well-known to the readers of *Jeevadhara*, reflects on the relationship between globalization and mission in its past forms of expression and the present challenges of building communion and solidarity among peoples, groups, nations and so on. He points out the historical and cultural dynamics of globalization in the course of the centuries, with power as the driving force — a power in which Church too has its part. While Vatican II has opened up new perspectives, the present scenario seems to be confusing with a lot of contradictions. In an optimistic vein, the author suggests the networking of the 'charismatic' elements all over the world (in contradistinction to the progressive networking of institutions) and proposes various steps the new agents could adopt.

We hear it said frequently, these days, that the world has become a 'global village'. This affirmation is made primarily from the point of view of communications. Both as facility and speed of travel and as quick transmission and diffusion of information through air waves, the media of communication have brought people and places closer to each other. Such possibility and ease of communications on a global scale favours also the globalization of economic and political relations and structures.

Globalization as an exchange of information, goods, services and relationships on a global scale can be a good thing. The world is full of variety: of natural resources, of ethnic groups, of languages and cultures, of creative products, of philosophies and religions, of political and economic systems. Exchange among these can lead to mutual enrichment.

Globalization as a Problem

But globalization can become a problem when it leads to the domination of one particular group of people or perspective over the others, leading even to their destruction, as in the case of many indigenous peoples. Globalization is then linked to power. This power can be economic, political or cultural (media)—or even religious. Often these are related among themselves and

strengthen each other. That is why one becomes wary when one hears about 'one world order' or a 'new world order'. The question then becomes: whose order it is and who is imposing it on the world.

Contemporary history, however, makes it evident that any open or hidden attempts at globalization do not go uncontested. Cultural, national or ethnic self-assertion, and even defence, is manifested in numerous conflicts, sometimes violent, all over the world. Individuals and groups are not mildly surrendering their freedom to political or media power. As for economics, the liberal-capitalist model seems to have the upper hand just now. However, it is not being uncontested. Besides, the actual economic power centres within the capitalist system are many. The danger, of course, is that, in typical capitalist fashion, they may agree to share the market among themselves rather than engage in mutually destructive competition, when it goes beyond a certain level of tolerance.

Behind these various factual movements lies an ideology of globalization that comes out of a search for power and domination. It can have spiritual sources in a vision of one God, one humanity and one world. If one is not careful, the religious vision may play into the hands of people who hold power and strengthen their domination. I am afraid that this has happened in the past and can happen again. I think that such a link, perhaps unconscious, has not been absent from Christian mission. One thinks of projects like 'Evangelization 2000'. Missiological thinking, however, has changed in recent times. I would like to reflect on this change in these pages and suggest perspectives for future action that can favour healthy globalization

A Global Religious Vision

Reflecting on the mystery of Jesus' life and preaching, death and resurrection, his disciples discovered its global significance. This is particularly so for John and Paul. For Paul, in Jesus was revealed the plan of God for reconciling and uniting the whole world, including the material universe (Cf. Eph. 1: 3-14; Col. 1: 15-16; 1 Cor. 15: 20-28; Rom. 8: 14-23). But this unification was not the imposition of uniformity. It was liberative (Rom. 8: 14-16). As a matter of fact, Paul fought for the right of the Gentiles to be themselves and not to have Judaic practices imposed on

them (Acts 15: 6-29). He went through West Asia and South Eastern Europe, establishing house Churches. John's view of the unity of the plan of God was more organic, even metaphysical, centred on the Word of God (John 1: 1-16). But it was no less differentiated and pluralistic. The Trinity was his model (John 17: 20-23). Any religious view tends to be holistic since it believes in one God, one world and one humanity. The Second Vatican Council affirmed this in its Document on Other Religions. But this vision of unity does not go against the experience of pluralism in life, as was made clear in the Document on Religious Liberty. Paul saw it as a variety of gifts and charisms, though oriented to the service of the community, and knitted together in love (1 Cor. 12-13). John's vision too was of a community bonded by the new commandment of love (1 John). The spectacle of the first Pentecost, with its miracle of tongues (Acts 2: 5-47), must have been in the horizon of their interpretative approach to history. In practice, the early Church emerged as a communion of local Churches, with a variety of ritual traditions characterized by cultural variations. The Church was catholic, universal, but not uniform.

Religion and Political Power

Trouble starts with the emergence of the Church as a sort of 'state religion' after Constantine. The unity of the Church comes to be seen as necessary to the unity of the empire. This is why the Emperors convene and preside over ecumenical Councils. The Church, perhaps without being fully aware of it, becomes the victim of a political ideology of unity — even unification. When the empire breaks up, the Church will break up too into the East and the West. This tendency of *cujus regio, eius religio* (the people adopting the religion of the king) will continue in the West and lead to the break up of the unity of the Church and consequent religio/political wars in Europe during the Reformation and later.

Side by side the political role of the Church, there developed also the ideology of exclusivism in religion. Heresy hunting became a habit and orthodoxy was preserved by the burning of those who disagreed, with the help of the secular power. The period after the Reformation further promotes a defensive attitude and discourages pluralism.

Globalization and Colonialism

The discovery of the 'new world' and new routes to the 'old' begins a period of Church extension. The extension of military/political domination at the service of economic exploitation of the colonies happens at the same time and place as the spread of 'culture' and of the 'true religion'. They did not collaborate always, though they may have found each other mutually useful. The valiant efforts of Matteo Ricci in China, of Roberto de Nobili in India and of Bartolomeo de las Casas in Latin America to respect and value the others and their cultures were effectively suppressed. One wonders whether the 'missionary projects' were also tinged by the adventurous spirit of conquest that seems to have animated the people and culture in Europe of that period, even though one conquered souls for God, saving them from the fires of hell, and spread God's Kingdom on earth. This ideology must have been further strengthened by the awareness of being God's chosen people sent into the world to dispel the darkness of ignorance, falsehood and unbelief. In short the Church shared the ideology of domination, of course, in the service of truth and of the salvation of souls.

We must be clear that we are talking here not of the conscious motivations of the missionaries who sacrificed their lives, but of the structural and cultural determinants of which they may not have been conscious. These attitudes also give rise to a theology of mission as Church-extension. The world is seen as divided between truth and falsehood, light and darkness, under the dominion of God and of Satan. Falsehood had no rights. History was seen in linear fashion as the progressive victory of the true Church over the wicked world. Much before people dared to dream of one world economically or politically, Christians had a global religious vision of a world becoming Church.

A New Vision of the World and Mission

The Second Vatican Council marks a radical change in perspectives and points of view. One could speculate on the

factors that conditioned the new reflection: the experience of the Second World War in the 'Christian' world; the progressive collapse of political colonialism; the resurgence of cultures and religions everywhere; the rise of anti-ecclesial forces like Communism, Fascism, Nazism and secularism. Whatever they are, there is a new opening to the world and to the others. Religious freedom is defended. Positive values are acknowledged in other religions and cultures. There is a new openness to the modern world. Pluralism is not only tolerated, but even encouraged. The Church is not the Reign of God, but only its first fruits and sacrament; the Reign of God is wider than the Church. The need for inculturation is affirmed. The Church discovers itself as a pilgrim, limited and sinful, which needs to confess its sins and shortcomings. The Document on the Church in the Modern World outlines a global vision centered on the cosmic Christ. Inter-religious dialogue and ecumenism are encouraged and promoted by special offices in the Vatican.

These new perspectives give rise to a new theology of mission, especially in Asia, as one can see in the Documents of the Federation of Asian Bishops' Conferences. The aim of mission is no longer Church extension, but the building of the Reign of God and of the Church as its symbol and servant. Dialogue, respecting the freedom of God and of the other, becomes the basic method of mission. Inculturation is the emergence of the local Church among every culture and people. The Church is seen as the communion of local Churches, animated by a college of bishops. Other religions are seen, not as enemies, but as collaborators in the defence of common human and spiritual values. The vision of unity has not disappeared. But it is seen in terms more of communion than of uniformity. The Church sees its own role, not as one of domination in the name of truth, but as one of service in the name of love.

A Confusing Scene

But unfortunately, this transformation of vision and perspectives is still only in the process of absorption in eccle-

sial awareness. One even has the impression of a drawing back from the new vision or at least from its real consequences. Communion is routinely qualified as hierarchical. Hierarchy and subordination, loyalty and obedience are seen as the only adequate means of assuring and promoting unity and protecting the dynamism of mission. One still speaks of inculturation: but it is seen as the translation in various cultures of a pre-existent body of truths, rituals and structures. A Cardinal said at the African Synod that every Christian must be a little Semitic, a little Greek, fully Roman and authentically African! Another Cardinal spoke of inculturation as inter-culturality. One would take this as a normal anthropological process, if there was not an attempt to make the first culture in which the word became manifest and incarnate normative and indispensable for the other cultures. One speaks still of ecumenism and inter-religious dialogue, but the perspective is increasingly one of exclusion. Mission is being relaunched as Church extension, measured in terms of numbers. Dialogue is encouraged, but as a means, of and a step towards proclamation. The collegiality of the Bishops is supported by a strong central office. The Church while claiming to be a spiritual and moral force, has not yet succeeded in withdrawing from its political role in the world, seen as necessary for its service, but making it ambiguous in the process.

I would like to suggest that the Church can effectively serve the globalizing world in a positive way only in so far as it is truly a catholic communion of local Churches and learns the way of service and sharing that respects pluralism. The Church must show this new face both within itself and in its relation to the world. But I think that the challenges of globalization make us look beyond the Church, while remaining within the Christian perspective, at the wider movements of the Spirit in the world, actualizing the mission of the Trinity described by the Second Vatican Council's Document on Mission.

God's Plan for the world

In the Christian vision, globalization is not in itself bad or unwelcome. It can, of course, happen in the right or in the wrong way. The world is God's gift to all peoples. People themselves, in their rich ethnic diversity, are gifts of God. People, in addition, create culture, using their God-given gifts and taking into account the context and history of their lives. People are not monads, each one locked up in his/her individual identity. Every person is born and grows up in relationship in community. But true community is based on the respect of the identity and freedom of each person, solidarity in sharing and fellowship through love as self-gift and service. One can envisage the realization of such community at various levels: family, extended family, village, region, nation, world, cosmos. The basic principles of community building and maintenance are the same at every level. In the plan of God, the whole world is moving towards such a global community.

The movement towards community however is constantly hindered by the fact of sin as individual and collective selfishness. Selfishness is shown in various ways: using one's gifts for oneself rather than in the service of others; unjustly appropriating and hoarding for oneself what belong to every one; exploiting the other for one's own benefit; coercing the other(s) in various ways to facilitate exploitation and legitimizing all this in terms of an ideology. Such sinful behaviour can be built into social structures so that they are often hidden and taken for granted.

The Prophets in the Bible denounce such sinful structures. They take the side of the victims of such exploitation and unmask the selfishness and domination behind it. Taking for granted the inevitability of human sinful behaviour, the proclamation of the Jubilee every seventh year was meant to be a corrective. (Leviticus 25:1-28; Isaiah 61: 1-2; cf. Luke 4: 16-30) In that year the slaves were liberated, the unjust accumulation of wealth was shared out, debts were pardoned. This was not just an exhortation to love and fellowship, but a demand to show it concretely in economic, political and

social terms. When sinfulness and the consequent injustice become institutionalized in the period of the exile through economic expropriation, political subjugation and social exclusion, the Prophets promise a new future where people will gather together from all nations and cultures in the presence of the Lord (Isaiah 60); be free, directed only by the internal law of love (Jer. 31: 33; Ezek. 36: 24-28); live in fellowship with the whole of creation; enjoy an abundance of the Lord's blessings.

Jesus in his life and ministry proclaims such a new community of the Reign of God, symbolizes it in his miracles, inaugurates it in his own death and resurrection and commissions a community of disciples to continue to be witnesses and promoters of such a future for the whole of humanity. It was not an easy mission. Already in the early Church we have, on the one hand, efforts to have everything in common and to share (Acts 2: 44-45; 2 Cor. 8) and, on the other, complaints about economic and social inequality (Acts 6: 1; 1 Cor. 11). But the difficulties of a mission does not make it inoperative.

From Vision to Mission

The mission of the Church is therefore oriented to a global vision. Its goal is not merely the 'salvation from sin' of individuals. It is more than building up small communities at the level of the family or of the eucharistic fellowship. It goes beyond imagining the Church itself as an ideal, alternate community in the world. It reaches out to embrace the whole world which would become the community of God's people. It will be a community of freedom, without any political or cultural domination. It will be a community of solidarity and sharing in justice and equity where there will be no poverty and exploitation. It will be a community of fellowship, in which there will be no social discrimination based on sex, ethnicity, culture or religion, but the richness and diversity of each one's individuality, gifts and creativity will be respected, accepted and integrated in a holistic perspective. It will be a community of love shown in mutually challenging and enriching exchange and service.

The Church cannot pretend that it can solve all the problems that beset the emergence of such a healthy global community. It has no ready-made solutions to economic, political or social problems. Its role is one of prophecy: holding up the vision of world community, pointing to the human/moral requirements of such community, taking the side of the victims of global oppression, exploitation and domination and protesting against the powerful and showing the possibility of global networking of communities of people of good-will who want to be at the service of the emergence of a global community.

Mission, Institution and Charism

One would have liked that the Church itself would have been a model of such a global community. But unfortunately, unity with a hierarchy at its service seems to be its present ideal rather than community which involves pluralism. One often hears the term 'communion'. But it is given a spiritual, almost mysterious meaning. Any attempt to draw the practical consequences of that image is discouraged if not rejected, as sociologizing of a mystery.

Similarly one often speaks of all the religions of the world playing a prophetic role together to promote harmony and peace among peoples. But the more organized they are, the greater the tendency of the religions to defend institutional values that tend to divide rather than to promote harmony.

In this context I wonder whether one should not today focus on the 'charismatic' elements in society and try to form a global network of people of good will of all faiths and ideologies at the service of a global society.

Respecting the pluralism of religious perspectives, here I can offer some suggestions only from a Christian perspective. I shall limit myself to two areas: who are the agents and what they must try to do.

Listening to the Call of Mission

When the Church became a mass phenomenon, following the principle of *cujus regio eius religio*, which I have referred

to earlier, the Monks (male and female) and later the Religious took up the challenge of a radical following of Jesus and his mission in the world. They often devoted themselves to the service of the victims of society: the poor, the suffering, the orphans, the oppressed. They also witnessed to and proclaimed the prophetic challenges of the Good News of Jesus to people. Even before the colonial movement they crossed frontiers to promote a global witness to the Good News. Who are such people in today's Church? It will be difficult to identify them with one particular group. The Religious too have the weight of their structures and institutions, though many of them still devote themselves to the challenges of a prophetic mission. On the other hand, there are many others, Clerics and Laity, either as individuals or belonging to various movements, who hear the call of being witnesses to the Good News in a radical manner in today's world. It is significant that the recent Synod of Bishops on Consecrated Life found it difficult to offer a clear definition of it, though it was sure that it cannot be simply identified with Religious Institutes. I think that we can keep the same openness and think of all Christians, whether Cleric, Lay or Religious, who feel called to be a prophetic presence in the world by their life and work in the service of the new community that is God's promise to all peoples.

Such people can easily identify people of good will like themselves who share their commitment in other religions. These will be the agents of the new global community that we envision.

Collaboration in Mission

What should they do? I can spell out their task in five steps. The focus of their service is always the victims of exploitation and domination in society. These make clear what is wrong with the structures of society in any given time.

But - and this is my second step - today they must be aware that it is not enough to minister to the needs of the poor and the suffering, though this is necessary and cannot be neglected. Their service must reach out to iden-

tify and confront the causes of such poverty and suffering. This would lead them to bring their prophecy to bear on the rich and the powerful of the world. Some of these may be unconscious collaborators with the system. So they too may need to be made aware of the hidden unjust structures of the system and to be liberated from it.

The third step is the most crucial one today. As we have seen at the very beginning of this essay, though its consequences and victims may be local, the exploitative and oppressive structures are becoming more and more global today. The causes of poverty and war in Africa lie in the richer countries of the world who underpay the primary material goods and products that the African countries have to offer and whose economies flourish on the sale of arms to these same poor people, thus nourishing the violence that is often provoked by the poverty and the suffering. This vicious circle can be broken only by the conversion of the rich and the powerful when they decide to limit their consumption needs and to share equitably the earth's goods with all its children.

The people of good will all over the world can do such a service today only by international or global networking and solidarity. In the theology of liberation one spoke of the Basic Christian Communities. In Asia we are accustomed to speak of the Basic Human Communities. These continue to be necessary. But today we must think of networking them on global scale so that we have a global community of communities who share a common commitment as well as action plans for the promotion of global peace, justice and amity community. This must have the character of a movement. It must not be an institution or organization. It must have a multiplicity of centres. One should think in terms of convergence of perspectives and ideologies and collaboration in projects and plans for action than unity of structure. We can learn a lesson from the fragmentation of 'action groups' when they are dominated by a person or an ideology. Convergence is promoted through conversation and dialogue, while respecting the pluralism of cultural, religious, ideological and other identities. Collaboration is promoted

through common struggle in facing global, but concrete, issues. Alliances for common action may vary according to the issues that bring concerned people together. Some times one may have to act locally, while thinking globally. At other times international pressure may have to be brought on a country or agency in view of a particular problem. At still other times an exchange of information, visits and experiences may be necessary to build up global solidarity.

One could wish that the Church too would become such a global movement, strong and united in its commitment to follow Jesus, but pluriform in its local rootedness and creativity, open to collaborate with all people of good will in a mission that is also global, because it is primarily the mission of God who through the Word and the Spirit is at work in the world to bring together the whole of humanity as the community of the people of God. But on the other hand, we must realize that the Church is not primarily the institution, but the community of people. In any organization with a mass character, there will be a group of people who seriously engage themselves, in the name of all, in tasks that should concern all. So the Christians who are engaged in global mission are doing so in the name of the Church, following the call and example of Jesus and inspired by the activity of the Word and the Spirit in the world. They discover their community with other people of good will, not merely in the secular sphere, but also in the context of religious experience and perspectives. Thus theirs indeed is a shared mission to promote global community.

Conclusion

Globalization, linked to power and domination, especially economic and political, has to be opposed. But globalization as harmony and collaboration in a context of mutual respect and service is welcome. In such an atmosphere, religions too discover in dialogue, their common task of prophecy in the name of an Ultimate. They offer both a critical judgement and a vision of hope. The global nature of the challenges is also a call to the believers and all people of good will to network and collaborate in promoting a human community of freedom and justice, peace and harmony in the world.

Religions, as institutions, do involve, unfortunately, but probably inevitably, relationships of power. Dialogue and collaboration, therefore, may be promoted more usefully and with greater effectiveness among people, who do not identify themselves primarily with an institution or office, but who are committed to an ideal and open to cross boundaries of every kind in a spirit of humility, freedom and service.

In a global context, mission too, as God's own project for creation, acquires global dimensions. A globalization of mission does not in any way deny or discourage the particular calls that persons, communities or religious groups may have. But these are placed in a wider context. For the Christian this involves an ongoing dialectic between the Church and the Reign of God in the goal of mission. But the task of dialogue and collaboration acquires a new urgency as a necessary dimension of mission in the emerging global context.

Delhi

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Centralization of Cult by Josiah

A Biblical Perspective in relation to globalization

In this article, Hieronymus Cruz, Professor of Scripture in St. Paul's Seminary, Tiruchirappalli, analyzes a particular event in the history of Israel — the centralization of cult by King Josiah. He shows how this "reform", in spite of having been an object of praise, was in fact, very much politically motivated and it meant vandalism and destruction, clericalization, monopoly, class-discrimination etc. He draws a parallel between this Biblical event of centralization and the contemporary process of globalization and concludes by noting that what we need is not so much globalization as *solidarity*

Globalization, if it is genuine, can do a lot of good to all the parties concerned. Union of nations respecting each one's individuality and promoting each one's interests will contribute very much to the betterment of the world. Such unity moves are always welcome and to be promoted.

But often things don't work in a fair way. Globalization among equals can be all right, but the process of globalization among unequals, i. e., among a handful of strong nations and very many weak nations, can hardly be fair. Many a time, behind the facade of globalization several vested interests actively work out their own good to the detriment of others. Thus globalization can easily turn out to be a mask for the selfish pursuits of the rich nations. In this short article we are going to take a close look at the centralization of cult as part of the deuteronomic reform by Josiah in 7th century B.C., which has elements of the kind of globalization we are facing today.

Centralization of cult as part of the deuteronomic reform of king Josiah is not an apt example for globalization. Globalization and centralization are two different things. Centralization is often a destructive process leading to suppression of initiatives, creativity and local cultures. Globalization on the contrary, especially among equals, can be positive and enriching (though,

as said earlier, in reality it can often lead to exploitation). Thus the concerns of the modern globalization are not exactly the same as those of the centralization of cult. Yet in several aspects they converge. Centralization of cult too has other ramifications which bring it closer to the concept of globalization. Hence the centralization of cult by Josiah can be studied in relation to globalization.

Centralization of Cult by Josiah

King Josiah reigned from 640 — 609 B.C. He stands out from the kings of Judah. The deuteronomic historian of the Bible extols him as the greatest of the kings of the chosen people: "Before him there was no king like him, who turned to the Lord with all his heart, with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him." (2 Kgs. 23: 25)

The reason for showering such an encomium on Josiah is the fact that he boldly initiated and courageously executed the deuteronomic reform. The law of the Lord was thrown to the winds during the time of his predecessors Amon and especially Manasseh. But Josiah "did what was right in the sight of the Lord and walked in all the way of his father David; he did not turn aside to the right or to the left" (2 Kgs. 22: 2).

One of the main features of the deuteronomic reform was the centralization of cult. In those days, there were several other cultic centres as Bethel, Arad, Beer-Sheba, Elephantine in Egypt and several others in Samaria¹. They were promoted by the kings. The one at Bethel was constructed by Jeroboam I (2 Kings 23: 15). Several people did not find anything wrong in worshipping Yahweh in places other than Jerusalem. Earlier kings with the exception of Hezekiah, seemed to have accepted this practice². The prophet Elijah himself constructed an altar on Mount Carmel. He disapproved of those who destroyed the altars where Yahweh was worshipped (1 Kgs 19: 10, 14).

Josiah did have some justification for the centralization of cult. By his time cultic practices had become very much questionable. Several Assyrian cult objects had entered the cult centres of

1 J. A. Soggin, *A History of Israel* (London 1984) 243.

2 Cfr. M. Weinfeld, "Cult centralization in Israel in the light of new Babylonian analogy", *Journal of Near Eastern Studies* (Chicago) 1964, 202-04.

Yahweh. Some centres even practised cultic prostitution³. The Assyrian domination over Judah was painfully visible also in the sphere of religion and worship. Now, by the time Josiah came to power (640 BC) the Assyrian empire was on the decline. The death of Assurbanipal in 627 BC weakened it further and led to its disintegration. It is this weakness of Assyria that became the strength of Josiah. He could boldly purify the sanctuaries and reform the cult. And Assyria was no more in a position to take on him. Thus the reform is an outcome of the international situation of his time⁴.

The actual reform is reported in 2 Kgs 22 and 23 and in 2 Chr 34: 8-35: 19. The deuteronomic historian gives a graphic picture of what happened. Josiah purified the temple of all the Assyrian cult objects and destroyed the houses of prostitution. He deposed the priests of the sanctuaries of Judah. He burned down the shrine of Bethel and the cultic centres of Samaria. All the priests of the Samaritan high places were mercilessly massacred. He made Jerusalem the only place of worship. This was done according to Dt 12:5⁵. Josiah brought to a climax the whole reform process by organizing a very grand celebration of the Pass-over festival in Jerusalem itself. Of this passover 2 Kgs 23: 22 says: "No such passover had been kept since the days of the judges who judged Israel or during all the days of the kings of Israel or the kings of Judah".

The deuteronomic reform and the centralization of cult were much appreciated by all, especially by the deuteronomic historian (2 Kgs 23: 25 which was cited above). The "religious" reform is not the only reason for praising Josiah so much. The independence from Assyria was a matter of great relief and joy all over. It obviously resulted in a nationalistic awakening. It gave the people the hope of the reestablishment of the great and ideal Davidic empire. The promises given to the House of David seemed to be slowly getting realized. The possibility of establishing the "greater Israel" filled them with a sense of pride. For the people

3 Cfr. S. Herrmann, *A History of Israel in Old Testament Times* (London 1984) 266.

4 S. Herrmann, op. cit. 263.

5 Dt 12: 5 does not explicitate that Jerusalem is the only centre of worship. It says, "You shall seek the place that the Lord your God will choose out of all your tribes as his habitation to put his name there".

it was a kind of a second passover. As earlier mentioned, it climaxed with the king's invitation to celebrate the passover in Jerusalem (2 Chr 35). It is because of all these reasons that the deuteronomic historian is full of praise for Josiah!

The negative impact of centralization

In spite of all these praises heaped on Josiah by the Biblical authors, one can see that there were several negative aspects in the process of deuteronomic reform and especially in the centralization of cult. These are similar to the negative aspects resulting from the process of globalization.

1. First of all such a centralization of cult was not only not necessary, but also *dangerous*. People in each area must have their own places of worship, as they had all along, to which they can have easy access. There their traditions can come to prominence and their individuality and uniqueness can be respected. Centralization is a dangerous process which involves so much loss of genuine indigenous and cultural elements. In the name of uniformity, it suppresses creativity and destroys cultic elements. It is often used as controlling mechanism.

2. The centralization of cult involved so much of *vandalism* and *cruelty*. So many cultic centres were razed to the ground. The important shrine at Bethel, constructed by Jeroboam I, was destroyed. Bethel in fact was far more ancient cultic centre than Jerusalem. Jacob, the patriarch was the founder of this sanctuary and he himself had worshipped God at this holy place, and now worship was forbidden at this sacred site! The deuteronomic historian seems to derive a kind of pleasure in narrating the burnings, breakings, defilings and killings (Read 2 Kgs 23). Not without a sense of disgust can one read 2 Kgs 23: 20: "He slaughtered on the altars all the priests of high places who were there, and burned human bones on them". Such actions offend our sense of tolerance. Such was the price the people had to pay for Josiah's project of centralization! Here is a clear case of religion legitimizing political vandalism.

3. Centralization of cult led to a kind of *clericalization*. Earlier passover festival was celebrated in the family circles, with the exception of Hezekiah's time. The head of the family presided

over the celebration. It was entirely a family affair⁶. Now by moving the festival to Jerusalem, the role of the family is diminished and the priests of the sanctuary of Jerusalem assume a greater cultic role. But still in Jerusalem itself the passover celebration took place in the family circles⁷. Earlier when Hezekiah ordered to celebrate passover in Jerusalem, the assumption of lay impurity assigned even a greater role to the clergy (2 Chr 30).

4. The whole process of centralization of cult led to a kind of *cultic monopoly* of the Jerusalem priests. In fact, Josiah could have given in to the wishes of the Jerusalem clergy to enjoy cultic monopoly⁸ for their support of the reforms. It is interesting to note that the whole process of reform began with the Hilkiah, the "priest" finding out the book of the law of the Lord in the temple (2 Kgs 22: 8ff). Now, the centralization of cult having been achieved, there were no other shrines, no priest in any other cultic centre and no other cultic patterns. Jerusalem temple and its clergy became very important. They began to exert enormous influence. They became a parallel political power. Centralization of cult was the foundation for the later take over of power by priests when the Davidic dynasty was wiped out. They remained in active political power up to Jesus time and beyond till the destruction of the temple in 70 AD.

5. Centralization of cult also seems to have created unfair class differences or hierarchical structures among priests. The priests of sanctuaries other than Jerusalem were considered as of a lower order⁹. This was in contradiction to Dt 18: 1-8 which speaks of equal rights to all priests. In all probability the Jerusalem priests were unwilling to let the other priests enjoy equal rights, and hence they must have been "regarded as a lower cult personnel. From now on their specific title was that of a levite and the name priest was reserved for those who were connected as priests with the Jerusalem temple and for their descendants"¹⁰. Those who are subordinated as levites were the priests of the shrines of Judah.

6 Cfr. R. De Vaux. *Ancient Israel: Its Life and Institutions* (London 1973) 486, 88

7 Cfr. B. M. Bokser, "Unleavened bread and passover" *Anchor Bible Dictionary* (New York 1992), VI, 755-764.

8 Cfr. S. Herrmann, op. cit. 268.

9 Cfr. C. Schedl, *History of the Old Testament IV* (New York 1972) 337.

10 H. Jagersma, "A History of Israel in the Old Testament Period (London 1982) 169.

The priests of the shrines of Samaria were all massacred (2 Kgs 23: 15-20). Thus the centralization of cult resulted in an unwelcome class difference among the clergy.

6. One of the purposes of the centralization of cult seems to have been fiscal. It helped the *fiscal reorganization* of Josiah's kingdom¹¹. The centralization of cult enabled regular flow of money into Jerusalem. Dt 12: 5-6; 14: 24-26 and similar texts require that tithes and offerings were taken to the temple of Jerusalem. "... You shall go there, bringing there your burnt offerings and your sacrifices, your tithes and your donations, your votive gifts, your free will offerings and the firstlings of your herds and flocks" (Dt 12: 5-6). Thus collecting of taxes and controlling distant provinces became easy. The king needed lot of money to carry out his reforms and especially to win back the lost territories to Yahweh and hence the centralization of cult became a good source for financial resources¹².

7. Above all, the whole process of centralization of cult had *political motivations*. It did help to boost the national unity and political independence (from Assyria). As said above it also gave a great hope of the reestablishment of the ideal Davidic empire. But at the same time we must be aware of the fact that it was not merely a spiritual revival or a religious reform for the love of God's law. It had a lot of political implications. It strengthened the central political authority; boosted the national unity; paved the way for national awakening and helped to hold together the newly occupied territories which were earlier under the Assyrian occupation. It increased the financial resources for the king. In short, it boosted up the image of the king so much that the deuteronomic historian could say, as we have seen earlier, "Before him there was no king like him... nor did any like him arose after him" (2 Kgs 23: 25).

Thus centralization of cult at the time of Josiah, though had some positive effects, had much more negative impact. As seen above, it led to the suppression of genuine indigenous and

11 Cfr. B. Oded, "Josiah and the Deuteronomic Reformation" in *Israelitic and Judæan History*, ed. J. H. Hays and J. M. Miller (London 1977) 464.

12 This point of fiscal reorganization is strongly argued by W. E. Claburn, "The Fiscal basis of Josiah's Reform", *Journal of Biblical Literature* XCII (Missoula 1973), 11-22.

local elements in cult; it was accompanied so much by vandalism, cruelty and massacres; it led to clericalization, creation of classes among priests and to an unfair monopoly of power by Jerusalem priests. It was a source to augment the financial resources and political fortunes of the reigning king.

Centralization and globalization

The much talked about globalization is also bound to contain many of these negative elements. It too, while talking about globalization, in reality, pushes many peoples into the periphery. It has primarily the interests of a few rich and powerful nations at heart. Unless one vigorously fights out one's own rights (but can one weak nation really fight against a strong nation and win?) it can lead to suppression, inequality, injustice, poverty etc. It can create a privileged class with the monopoly of economic and political power. It is bound to result in a widening of the gap between the classes and increase the misery of the poor people all over the world. Hence one must be extremely cautious about moves of globalization. The "prophetic protest" against it from several quarters, which is on the increase, should not be ignored.

What is needed more urgently today is not globalization but *solidarity* among peoples and nations. By 'solidarity' we mean the coming together of several nations or peoples who realize that they are weak and they have to grow a lot more and who are convinced that they can achieve growth and development only by being united among themselves. Such unity manifests each one's individuality, genuine interest in each one's growth and the resolve to stand and fight together the ills that affect them. Only such solidarity can save us from the onslaughts of the self-promoting powerful nations and guarantee a better and more human living.

J. C. Kumarappa :

Prophet of 'Third Way' Economics

The dangers inherent in the process of globalization naturally lead us to the question, whether there is any way out of it. The search for alternatives is a challenging but very urgent task. John Dilip, a research scholar in the Department of Christian Studies, University of Madras, studies the "Third" economics of Kumarappa in whose thought there are many pointers to future direction.

The peerless work and personality of Prof. J. C. Kumarappa, as a twentieth century prophet of economics, has generated much scholarly interest, especially in the wake of recently concluded GATT agreement and the setting up of the World Trade Organization (WTO). Prof. Kumarappa believed that any activity, if it involves exploitation of another human being, of a nation, or of nature, is a moral and spiritual issue, and therefore it should be the concern of all right-minded people. His own contribution to the economics of peace has been appreciated and applauded by well known economists, environmentalists, and thinkers. But this prophet goes unhonoured today in his own homeland and among his own people.

Joseph Chelladurai was born on January 4, 1892 in Tanjore (Tamilnadu), as the ninth child of Esther Rajanayakam and S. D. Cornelius, and was affectionately called 'Chella' at home. It was after his second return from America that he changed his name to Joseph Cornelius Kumarappa (later to be popularly known as J. C. Kumarappa).

Kumarappa's literary works came mostly in the form of articles in *Gram Udyog Patrika*, *Young India*, and *Harijan* right from 1930. Many of the talks he gave to students and voluntary groups are also published in these periodicals. He wrote his first book, *Practice and Precepts of Jesus*, during his 1942 incarceration. This is a small booklet which contains Kumarappa's views on Christian teachings. *Economics of Permanence* also is

a jail production. This earned him the title "... doctor of village industries" from Gandhi. Other important works of Kumarappa are, *Survey of Mater Taluka, Clive to Keynes, Our Food Problem, Christianity, its Economy and Way of Life, and Public Finance and our Poverty.*

The Uneconomic

The study of economics should involve also a study of what is uneconomic. This latter term is self-explanatory today. Something is uneconomic when it fails to earn an adequate profit in terms of money. It simply means that it is like an illness you are better without. The understanding of economics presupposed here is all that deals with goods and their services from the point of view of markets, where willing buyer meets willing seller. The buyer is essentially a bargain hunter. He is not concerned with the origin of the goods or the condition under which they have been produced. His sole concern is to obtain the best value for his money. The seller likewise is concerned with the best value for his product. The market, therefore, represents only the surface of the society, where neither the buyer nor the seller is responsible for anything except oneself. If a wealthy seller, in consideration to his poor buyers, reduces the price, his business would be considered uneconomic. Likewise, if a rich buyer, pays more than the standard value for a product because the seller is poor, this also would be called an uneconomic transaction. Equally uneconomic is when a buyer pays more for a home product when imported better quality goods are cheap in the market, in the ordinary sense of the term.

Here we have a shift of emphasis. John Stuart Mill saw political economy not as something in itself, but as part of a whole, a branch of social philosophy, subject to interference and counteraction from causes not directly within its scope. Keynes too admonished not to overestimate the importance of economic problems over matters of greater and more permanent significance. Kumarappa went a step further and defined clearly the rights and duties of a buyer with religious connotation. The source of the article, the manufacturer, the raw materials used, the working conditions under which the product is made, the wage given to the labourer in proportion to the selling price, the methods employed in production, the industry's role in the national economy, and its relation to other nations and to nature are

for him very important. Any buying without consideration to the above elements would be unethical and so will be uneconomic.

The Buyer, Creator of Employment

It is the buyer, Kumarappa says, be it of local goods or foreign goods, that makes the market dearer. If a foreign material is purchased in the market, it means that employment to produce that item is created abroad. Likewise, if a locally produced item is purchased in the market, employment is created locally. So, in a nutshell, it is the buyer who creates employment. In this way everybody can help resuscitate the village industries. Khadi and village products may be slightly costlier than mill or factory products. But by buying the mill or factory products, one is only fattening the already rich mill owner, whereas, by buying the village product, one is helping the villager.

Efficiency of production is not the most important factor of economy. Any production, however efficient, if it fails to fit into the life of the village economy, stands condemned. Kumarappa wrote that "we have to weigh every factor in co-relation with every other, before deciding the merit of the other".¹ For instance motor pumps may easily irrigate one's land. But if one's bullocks are standing idle while the electric motor is at work, it is a false economy.

The ideal transaction, Kumarappa says, is the barter system. Money has spoiled our market system and caused great inequality and deprivation. His thoughts are well brought out by Munshi and Diwakar:

"Marketing is the means of exchanging production. In the process of marketing, if the values fall, the device is defective and may even be harmful. In judging such values, money cannot form the criterion. An ounce of milk is an ounce of milk, whether it be consumed by the farmer's child or by the governor of the province. Only because the latter is able to pay more money, to deprive the calf or the farmer's child of that nutrition, is criminal. Here money is used to confuse values and we have to beware. In many places, famines and deficits have been caused by such mixing up of values".²

1 J. C. Kumarappa, *Gram Udyog Patrika* I (October 1939), p. 51.

2. Quoted in K. M. Munshi and R. R. Diwakar, *The Gandhian*

Industrialize to Live, or vice versa?

In 1939 Kumarappa wrote in *Gram Udyog Patrika*:

Our examination has shown that, in our country under the present circumstances, centralised methods of production are not indicated from the point of view of: 1) Capital available; 2) Labour to be employed; 3) and distribution of wealth. Other considerations have shown that mechanisation is not called for and is at this stage impracticable. Therefore, we have to resort to decentralised methods.³

Until the shift of emphasis takes place from global competition to national ethics, and reorganisation of our priorities to provide for the basic needs of our people and produce commodities for the minimum requirements of the people, we shall not be able to live in peace with ourselves and bring peace to the world. Malcolm Adiseshiaiah explains why Kumarappa advocated decentralization and decentralised planning.⁴ The primary reason is that it is associated with *ahimsa* and it is the only way to avoid violence on national and international levels. It also comprehends the technical and spiritual aspects of life. Instead of material-based planning, we need a decentralised planning which will be human-centered. Again in decentralised planning, there ensues a symbiosis of man and nature, better known today as sustainable development. Decentralisation above all paves the way for a non-violent democracy.

Kumarappa wrote in 1941:

The apparent prosperity that seems to follow in the wake of industrialisation is illusive and is misleading the young. We have to awake and face realities. Apart from material possessions if we gain nothing but suspicion and hatred, and if a great deal of our short span of life is spent in making for destruction, is it worth it? Calculate the tremendous human effort that has been put into this war by all the countries concerned. Is this the best use of the human intellect and the best in man? If not, it matters little

Alternative to Western Socialism (Bombay: Bharatiya Vidya Bhavan 1963), PP.22—23.

3. Part I, vol III (July 1939), PP. 32--33.

4. Malcolm S. Adiseshiaiah, "Kumarappa on Decentralized Planning", *Proceedings of National Seminar on Dr. J. C. Kumarappa held in Madras*, January 4--5, 1992. p. 10.

whether we industrialise under state control or individualistic lines. It will ultimately destroy us. Shall we industrialise to live or live to industrialise?⁵

If *swaraj* is the determination for self-rule, Kumarappa says *swadeshi* is the means to attain it. *Swaraj* and *swadeshi* are interlinked. Kumarappa believed that the non-violent way of chasing away a group of vultures is to remove the carcasses that attract them. Likewise, the best non-violent method of chasing out the foreigners is to completely stop buying foreign goods. Purchase of indigenous goods will enrich our people and make them stronger. Kumarappa gives the examples of our kings and emperors who, though they lived in luxury, always used local goods and employed local builders and artisans; thereby they shared their riches with the people of the land.⁶

Our Capital is Labour

Based on the Gandhian formula of production by the masses, Kumarappa's works on village industries and crafts were definitely aimed at increasing the income of the masses. The basic theory of making use of the local products or locally available resources for building homes or starting industries were the kernel of all his developmental works. He strongly believed that starting from the village we have to plan for the country. What may fit in one circumstance need not be the ideal for a different circumstance or a different village. Imitation is no planning.⁷

In a country with limited capital and plenty of human labour and natural resources, mechanisation involving huge capital and depriving abundant labour is no solution. Our equipment must be inexpensive and the cost of production must be largely labour. Any mechanisation of our industry would be too expensive to be feasible. It is a matter of simple logic that as the cost of equipment becomes heavier, the opportunities of self-employment goes down. Besides, it is also to be borne in mind that the problem before the world is not one of production but one of distribution. Indeed the problem is one of over production. Kumarappa insists that machine power may be used only sparingly.

5. *Gram Udyog Patrika*, vol, V, (December 1941), p. 224.

6. J. C. Kumarappa, *Economy of Permanence*, Varanasi: Sarva Seva Sangh, 1984 (First published, 1945), p. 41.

7. J. C. Kumarappa, *Gram Udyog Patrika*, p. 30.

It may be used only as a physician uses doses of poison with extreme care and in rare cases. The indiscriminate use of machines is motivated by our greed.

Economy of Permanence

The economy of permanence is the concept of a perennial flow of life in the villages, not subordinated to the city culture. So Kumarappa held that only what is permanent is God and what is relatively permanent is nature, though every organism in the universe is transient. To some extent permanent and inexhaustible, according to Kumarappa, is that stock whose out-flow or increase only is taken advantage of, such as a forest or a flowing river.⁸

Non-renewable materials must be used only if they are indispensable, and that too, with greatest care and meticulous concern. To use them extravagantly is an act of violence to nature. This was the foundation on which Kumarappa built his village industries. To substitute kerosene he invented Magan Deep that burned non-edible vegetable oil. Besides giving employment to the farmer and to the *ghani*, the oil cake replenished the earth causing less pollution of the atmosphere and full circulation of economy within the village. There is an ineluctable duty on humans to aim at the ideal of non violence, however, complete non-violence cannot be practised in all that a man does.

Of late it has been brought to the general notice only a sustainable development through intermediate technology is what is going to be viable or permanent. Had India followed a sustainable agriculture and an agro-based village industry as advocated by Kumarappa, India would have been an alternate model to Western industrialism.

The Third Alternative

The 'third alternative economics' Kumarappa suggested was the sarvodaya model, the other two being capitalist economy with the privileged class taking advantage of the underprivileged, and the communist model economy with production being the ultimate aim at the cost of personal freedom and individuality. This third alternative Kumarappa suggested was communitarian and participatory. The individual has full opportunity to develop his/her personality; the society also profits at the same time. This in no way endangers nature.

8. *Economy of Permanence*, p. 1.

To fight against the monster economy of greed, one has to start with simple steps. Resisting the temptation of turning our luxuries into our needs, and even scrutinising our needs to see if they can be reduced or simplified is the first and basic attempt. If one is not courageous enough to do this at least one could stop applauding the type of 'economic progress' which lacks the basis of permanence. A second step towards laying the economic foundation would be to give what modest support one can afford to works of non-violence: as conservationists, ecologists, protectors of wild-life, promoters of organic agriculture, distributists, cottage producers, and so forth. As Gandhi believed, the third, and the final step in this attempt is an unwavering faith in the God of love which necessarily presupposes the existence of a soul with permanent nature. This recognition will amount to a living faith.

There is a *tapasya* or sacrifice the buyer must undergo, says Kumarappa, to attain an ideal. This *tapasya*, he says, is to abstain from getting cheap or better quality foreign goods and goods of centralised production, compared to locally produced goods.⁹ A nobler value compared to the quality of goods and the price of the goods should guide the buyer in using his purchasing power. In this sense Kumarappa's 'third alternative' is nothing but a religious theory of economics.

In contrast to the religious economist, the modern economist would consider consumption as the sole criterion of economic activity and 'standard of living' is measured by the annual consumption. A person or a group of people who consumes more is considered as 'better off' compared to a person or people that consumes less. This approach of the modern economist forgets an important truth, namely, what is important is human well-being and not human consumption. Hence the principle should be: 'maximum well being with minimum consumption'. The essence of Gandhian economics is this, that a happy life is one that has fewer wants. The ownership and consumption of goods should be a means to an end, not an end in itself.

Kumarappa and Post-GATT Scenario

Kumarappa's economic theories and praxis were aimed at achieving self sufficiency, peace, and political freedom for India, at a time when India was still under colonial rule. What can

9 J. C. Kumarappa, *Gram Udyog Patrika*, 1 (1971), pp- 192-93

the vision of Kumarappa tell us about our situation today, particularly the new trade relationship ushered in by GATT?

As a pioneering and creative interpreter of the Indian economy, who put the basic needs of the ordinary people far above the privileges of the elite, Kumarappa stood for values and priorities quite different from the economic order brought in by GATT. Though GATT may earn foreign exchange and benefit some business groups, it increases existing disparities and demands great sacrifices precisely from the most disadvantaged groups in our society. For GATT, the preferential option is not the welfare of the poor of India, of whom seventy percent are marginal farmers and daily wage earners.

The rejection of a model that concentrates the world's resources and the decision making power in the hands of the entrenched economic powers, does not mean we have to go back to primitive living conditions or fall into anarchy. If the greed of a few should not be allowed to use up the others' resources and destroy our common habitat, we need to look for more viable lifestyles and a more sustainable economy. It is here that Kumarappa's originality and relevance lie. He looked at the Indian (the world) scene with the competent eyes of an intelligent economist and the heart of a human being concerned about the poor. He perceived the wastefulness, injustice and the ultimate destructiveness of the western model of development. Many others in the west and in the east did so too. He went one step further: he proposed available alternatives that put the ordinary human being (rather than the ruler or the bureaucracy) at the centre of the economy. He showed the benefits and the demands of such a system.

Today, when there is a growing and critical awareness of what is happening and what can be done, Kumarappa's model deserves renewed study and appreciation. Prophets and geniuses are seldom understood or followed in their life time. They are often taken more seriously by later generations. A post-GATT India would do well to heed the economic and social wisdom of this son, who both cared and understood!

No Salvation Outside Globalization?

Some Theological Reflections on a Modern Economic Dogma

"Push Ahead with Reforms, Mr Rao", so reads an article in a recent issue of *India Today* (January 15, 1995). The writer, a certain Jagdish Bhagawati appears to be a Non-Resident Indian (NRI). The recently concluded elections in some of the states was generally viewed as a referendum by the people over the economic policies that are today being followed. In the face of this situation, the author wants that the government does not yield to "populism" – as he calls it – which was responsible for the loss in the elections. He is only a representative of those millions of middle and upper class Indians who *believe* that globalization is good for India, because they benefit from it. Their economic interests also become their faith.

I cannot resist drawing a certain parallel between what was held by many Britishers and some people from our own country before the surge of nationalism. They believed that it was good for India to be governed by the British. The Indians who so thought were almost invariably those who benefited from the British colonial rule in terms of money, position, privileges, etc. It is interesting to note how history repeats itself, even though situations have changed!

Today, as then, the conflict is between two groups of people an upper and middle caste/class group which has turned euphoric visa-vis globalization and liberalization, and the masses of Indian people who, though may not be able to argue sophisticatedly for their point, nevertheless, at their gut-level resist the prevailing policies, because they *see and experience* its effects in their day to day lives.

This article is an attempt to reflect on globalization from a theological point of view. I shall consider the question from three angles: Globalization as an economic process (Part I), globalization as an attitude and a way of life (Part II), and finally, Christian community and globalization (Part III).

I. Globalization as Economic Process

I am not attempting here any definition of globalization, but only highlighting some characteristics of this process. Globalization is a word of rather recent origin - roughly two decades old. Even then, it has found world-wide currency today. In the period following decolonization and political Independence of the Third world countries, the *inter-national* relationships among the countries at bilateral and multilateral level were considered very important and viewed as mutually beneficial.

This language and practice seems to be today in the wane. Today it is no more countries and nations relating to each other in freedom and amity. Rather, what we assist is, so to say, a mechanistic process happening out there to which all nations and all peoples have to conform. They all have to fall in line. Globalization is a mechanistic process (and therefore most easily manipulable by the wielders of power) in the face of which there is no choice, no alternative. This is the most insidious aspect of this ideology that it could present itself as *the* only way. It creates a certain sense of *inevitability* and *absoluteness*. In this sense it is akin to the Semitic religious traditions which have the strong tendency for absoluteness and dogmatism.

It is this which we find reflected when we are told by the rich First world nations, specially by the U. S. A., as almost a dogma that India has no salvation outside globalization, outside capitalism and market. This newly proclaimed economic dogma finds echo within India among the upper castes and classes who state, as is often done, that India has no future, no redemption if it does not join the chariot on the move to the economic paradise. Otherwise, it is said that we will be left behind in the limbo of ignorance, or still worse condemned for ever into the hell-fire of destruction.

The Deceptive Mantle

Every temptation has its own glittering and fascination. What constitutes the fascination about globalization in terms of process (apart from the personal attraction deriving from vested interests) is the fact that it *appears* to bring together peoples, countries, institutions, etc. together. In this sense, it enjoys certain respectability and furnishes very potent arguments to the defenders of present-day globalization. Who can really counter a process of universality which brings about unity of the world, of humanity? In fact, the modern capitalist process, the economic driving force behind globalization, appears to integrate more and more people distant from one another in terms of geography, culture, language, religion, etc. With the production of goods globally linked, the capital and finance too cross mountains and seas, societies and nations. The political and cultural borders become fluid. There is a grand global sweep of capitalism which seems to achieve what moral persuasion and other efforts to unite people transnationally have not achieved.

The deception is also in the aspect of *speculation* which capitalism has come to acquire. What are talked about are not production, value, exchange of goods, etc. Instead what is gaining ground is a fictitious economy which is nurtured by speculation about the financial capital, stocks, shares, etc. This is the second deceptive element it contains. Here, as in the world of imagination, economy "grows" without the poor growing for the better; nations become rich without its poor ever becoming richer.

Behind Appearance

There is a Tamil proverb which says that "her hair is adorned by fragrant flowers, but if you look deep it is full of louses!" The fashionable and fascinating ideology of globalization hides a host of evils which are best known by its victims. I need not go into them in detail here. But one or two elements stand out very clearly.

Globalization seems to take the whole world along. But in fact, it leaves more and more on the way in the desert of misery. It uproots people with the promise of plenty, but in fact it saps them mercilessly and allows them to dry out and die. The poor and the weak in our society are increasingly deprived of the security their traditional occupations, however low and menial may be, provide. They are incapable of competing in a system whose very nature it is to leave behind many as it 'progresses'. The agricultural sector has experienced the heaviest blow of globalization.

Liberalization is the policy by which a country becomes part of the global. And it has its own philosophy. An essential ingredient of this philosophy is that we cannot talk of distribution, social justice, economic rights and so on, without production, growth, increasing of wealth. But this purportedly very logical stance, hides the fact that most of the time what it produces are not what the poor and the weaker sections in our society desperately require to fulfil their basic needs. Impoverishment and misery is what liberalization and globalization leave to the poor in our society. One more qualification is added to them: in addition to that of being the oppressed, they become also the excluded. Globalization for them in effect means peripheralization.

Faith and Economy

If the option for the poor and marginalized has any effective meaning, it needs to show itself in our stance in the face of the present economy—the liberal capitalist economy which is the hub of the process of globalization. No Christian can be a silent supporter of a system which excludes the poor and yet claim to opt for the poor. I say silent 'supporter', because our failure to take a stand amounts to support. We need to realize today that option for the poor means necessarily also an option against an economic system that continues to create more and more victims.

The cultural question has occupied in the recent decades the mind of the Indian Christian community whose attention has been directed in making the faith "inculturated". There

has been a certain amount of political activism on the part of individual Christians and groups in collaboration with others committed to the transformation of the society. However, the economic question in its *systemic* aspect has not figured prominently in the Christian consciousness. The general pattern has been to take care of the victims through our welfare approach, or to work within the confines of the developmental ideology. There has been little effort to follow the development of Indian economy and respond to it in terms of our commitment to the poor and the marginalized. Indian theology, unfortunately has not taken up this question in any earnestness.

And yet the understanding of economy in its systemic aspect is very crucial for a faith that wants to be alive and responsive. If faith is not linked to this vital human question of economy, it loses its credibility. Faith that has nothing to say about life at its most primordial level of food, drink, land, shelter, safety, etc. cannot be *life-giving*. There is a scientific aspect to economy; it is evidently an object of science. However, economy cannot be reduced to science. Economy is basically a human question, and whatever there is of science needs to be viewed as a support to face the human question.

Liberation of Economy

Precisely because economy is a human question it is also a very central theological issue today. The faith aspect of economy becomes evident if we reflect on the ultimate core of economy. Economy is a network of *relationships among people* in the process of production of goods and services, and in the process of exchange through commercialization. Economy loses its human potential of augmenting, enriching and enhancing relationships when the process of production with the tools, capital, etc. entails are objectified and allowed to overpower and even do away with human relationships.

Globalization precisely does this kind of mechanistic objectification in which the concern of human relationships seems

to be positively excluded. If it is authentically *human* relationships among communities, groups, individuals (and not a mechanistic relationship of persons to objects—products capital, etc.), it cannot but be just. Therefore to speak of *just* economy would be a tautology. As the etymology of the word itself indicates, economy is a matter of ordering, governing matters at home (*oikos* + *nomos*). Precisely because the network of relationships that economy is expected to foster gets violently torn through mechanistic economic processes and mechanisms which dominate over the human, economy needs to be liberated today,

The first act of liberation of economy consists in that it becomes truly an *economy that liberates the poor and the weak* in our society. For, it is in becoming truly an instrument to serve the poor and the marginalized that it regains its character of a human and humane enterprise. On the contrary, when it is directed to serve profit, market, consumerism, etc., economy loses its inherent identity of being an instrument of inter-human relationships. What makes globalization of economy seriously questionable from the human perspective is precisely its distortion into an instrument of gain, profit, market, etc., and thus its being divorced from its humanistic objectives.

If economy is to be freed from the thralldom under which it is imprisoned now, the most important thing is struggle for the democratization of economy. What is meant thereby is that economy needs to be restored as an activity where the people are the free subjects in producing, exchanging, consuming, etc., and not simply the object of impersonal laws and imaginary processes and speculations in which they have nothing to do. Unfortunately the liberal economy running on the rails of industrial and financial capitalism is concerned about free market and not about free *people*. It is a curious process by which people are economically imprisoned in order to make the market free. In fact, we assist the poor, the tribals, the farmers, fisher-folk helplessly watch economic activities around them and their own resources of life without any opportunity to intervene or say any word about them.

Freeing the Ambiguous Technology

We need also another liberation – liberation of technology. Modern industrial capitalism is unimaginable without the role technology plays. Technology, to say the least, is ambiguous. But the use of technological instruments should be ultimately to free human persons for higher and nobler pursuits. In other words, if machine works, it is for human beings so that they may become ever more free. But there is much more to be achieved before that. The basic freedom of human beings are ensured when they have their fundamental necessities of life met. To the extent technology is directed to this purpose, namely to give life to human beings by mediating between the human and nature, it is truly humanized and liberated.

The present process of globalization, on the other hand is a trend which exploits the ambiguous character of technology to turn it into an instrument of unfreedom for the poor and to strengthen their chains of slavery. It does this, first, by turning technology into an instrument for generation of wealth that increases the power of the already powerful. In other words, technology is turned into a handmaid of the capital in whose company it keeps moving globally. Second, by over-exploiting the nature and its resources for the purpose of quick profit, technology destroys the life-support system of nature on which the poor depend very much, and thus becomes an instrument of slavery than of freedom.

II. Globalization as an Attitude and as a Way of Life

Admittedly, economy, technology, capital, market, etc. – all these constitute the linchpin of the process of globalization and liberalization. However, globalization is not a pure economic pursuit. It has its own consequences and implications in terms of attitude, way of life of the people. without entering into any detailed description, let me highlight some of the attitudes and characteristics in terms of way of life.

Globalization as a Sub-Culture

The transnational movement of capital and fluidity of market across national borders has generated a kind of global sub-culture whose representatives in India are the urban "yippies". The basic attitude to life is shot through a crass pragmatism centered on money, consumer-goods, career, etc. It is interesting to observe how among the students today in institutes of higher education the one-time political and social ideals for which they fought and even went on *dharnas* and fast are replaced by pragmatic considerations of competing for avenues with a lot of prospect for money-making and career advancement. *The Hindu* [January 22, 1995] has made a very revealing survey of this new attitude among the students in different parts of the country.

In terms of value, it has become important for this particular segment of Indian society to pay attention to style, fashion and so on. More than the goods themselves, what is important is the brand — symbol of social prestige. In our metropolitan cities, and in smaller towns too, this trend is on the increase. For the upper and middle classes life has become exciting with availability of consumer-goods which was once for them objects of their yearning and dreams. The temptation to acquire the new goodies goes hand in hand with the temptation for corruption and graft at the professional level. How else has one access to all types of modern consumer goods?

The new attitudes, values and way of life unleashed by globalization and liberalization seem to go diametrically opposed to the attitudes, values required for the cause of the liberation of those at the periphery. First of all, in a strongly stratified society with deep-rooted casteism, the new instruments, transnational connections, goods, services being enjoyed by the upper and middle classes go to re-inforce their attitude of superiority vis-a-vis the poor classes and castes. The idol of caste has found a very powerful consort in money. In the consciousness of the new elite, filled as it is with money-power and adoration of consumer goods, the poor and the

marginalized become a "nuisance", dispensable and if possible to be dispensed with. There is hardly an iota of solidarity with the suffering humans. What reigns supreme is the worst brand of individualism and self-seeking which wants to exclude and eliminate the weaker ones, the lower castes and classes. It is an ugly individualism soaked in and nourished by casteism.

One of the worst consequences of globalization in terms of attitude and values is a general dampening of social-consciousness in our Indian society. The late 60's and particularly the 70's and early 80's was the period of a new surge of social activism, radicality and even militancy. It was during this period there emerged many grassroots movements and even radical movements like the Naxalite. Many young women and men of middle-class from the urban milieu were seized by the ideal of constructing a casteless egalitarian society by contextual involvement in the rural areas. But today this constituency of middle class as breeding ground for pioneers in social transformation has been gravely eroded by new attitudes and values governed by globalization and liberalization. Social ideals and idealism are being replaced by the philosophy of comfort, money, careerism and so on.

Remedying the Amnesia of the Local

In the face of these attitudes, values, way of life etc., it is necessary today to insist on the importance of the local and the contextual for the salvation and the liberation of the weaker ones in our society. Globalization as it takes place today leads to amnesia – forgetfulness – of the local. The local is called upon to be sacrificed on the altar of the "global" which, we are told, will be the sacrifice of our salvation.

Placing the local on centre stage is not against the spirit of universality. What we require is communication, solidarity among various local experiences, cultures, economies, traditions, utopias, etc. The forgetfulness of the local goes hand in hand with forgetfulness to recognize legitimate pluralism. That is why against the onslaught of globalization we need to wave the flag of pluralism, made up of different hues and colours.

It is not enough to pay lip-service to cultural pluralism. The test of true cultural pluralism consists today in admitting also a *plurality of economies* as well as technologies. For the way of producing, distributing, consuming, etc. - of which the economic activity is made up of - is part of the culture of a people, closely linked up with their natural environment. In other words, economy is a *constitutive part* of culture. But when culture is depleted of its economic genius - the particular way of a people to manage and maintain the resources of nature for human growth - it loses its vital sap. Then it is easy to drag peoples and nations into a global economics which progressively leads to loss of the most noble aspects of their culture. All of them are supplied with a surrogate global culture, which ultimately serves the vested interests of the powerful.

The deeply rooted and internalized colonial attitudes in the Indian psyche of the upper and middle classes have turned them into easy agents of this type of globalization to the great loss of the pluralism that has been so characteristic of our tradition. Our response to the globalization is then to seek ways and means at various levels to inter-relate, communicate and share the riches among the languages, peoples, cultures in this country. For example, what effort do we take to learn the language of another state, attempt to understand the history and literature of another language? Does a Hindi speaking North Indian care to learn Tamil or Malayalam? Does a Tamilian or Keralite try to learn the literature of Telugu or Kannada? And yet what a mine of wealth each language, culture and people in this land contain. All this is forgotten, and our "yippies" are most at home in English, and pride themselves if they can speak the American slang.

No nation, no people, no country can make progress on the basis of borrowed identity. Globalization is a process of losing our identity in its rich diversity. Therefore we need to find ways and means to strengthen the local, the regional, the contextual. True universality has meaning only among peoples, groups who are well-rooted in their culture and tradition. This rootedness is not simply a matter of culture and tradition alone. It is the foundation as well

for a healthy all round growth. I mean to say also economic growth. One way of standing up to the attitudes and values, way of life fostered by globalization is to initiate and strengthen communication among ourselves, the various peoples, cultures and traditions of this country.

This rootedness is a necessity for our genuine economic growth. It is this rootedness which will also open our eyes and make us see the actual situation of the poor and the marginalized. Even more, *we need to be schooled in the universality of the poor. Their universality is true solidarity*; it is a universality that transcends the little world of self-seeking, vested interests and crass individualism. One cannot but be struck by the sense of sharing, generosity, mutuality, out-reach to the other which the poor and the marginalized manifest in their daily lives. These are the seeds of true unity and universality, and not the globalization of the rich and the powerful.

III. Christian Community and Globalization

The prevailing process of globalization is an occasion for Indian Christians to re-think their understanding of universality as it is given expression in different areas of ecclesial life. The temptation is too strong to pattern Christian universality after the model of globalization. Whether we want it or not, in the perception of our countrymen and women, Christianity though apparently in the local soil, seems, however, to be bent outwards in the name of universality – like a coconut tree bent outwards and yielding its fruits elsewhere. May be it is a wrong impression. But it is our duty to examine whether our attitudes, values and way of life do not continue to convey this impression to our neighbours.

There cannot be true universality without deep local rooting. There are several areas of ecclesial life which we would need to examine. Extreme constraint of space at the fag end of this issue of Jeevadhara, does not permit me to go into all of them. I am referring here just to one or two, by way of example.

Contextual Roots Endangered

Let us take the religious congregations. There are those who pride that they are international congregations. There are others which were born local and yet are all out to be global today by expanding their presence in other parts of the globe – specially the affluent West. Standard arguments are put forward for these kinds of practices, most of which sound very universalistic in outlook. But we are forced to re-examine these practices and motivations when we are faced with certain situations. For example, when a religious sister, well-trained staff-nurse, is badly needed to take care of the poor and the destitute in a village, she is taken away from them and is sent to look after a home for the aged in an affluent Western country. This is apparently an expression of the universality of the congregation and its international character. But it is not easy to see this point of “universality” practiced at the cost of the poor.

Similarly, rules and constitutions are framed manifestly from a universal and international point of view, but we are amazed that they have little to do with the local experiences and realities. Then again, young boys and girls are recruited for religious societies some of which are at the point of near extinction in the west. While the challenges to dedicated young women and men are plentiful in our society, it is difficult to see justification for this practice in the name of universality. Besides, it is not clear whether one is really helping the west by supplying vocations. If the religious life is no more attractive to the western young men and women, it is a serious question of self-examination for the western Churches to find out why this is happening. Whether a serious problem of faith within a de-christianizing western society can be solved by supplying vocations from India in the name of universality is something to which we need to earnestly apply our mind.

Milking the Globalization

More than ever before, the Church in India is called upon to be a Church of the poor, and stand in solidarity with the powerless and marginalized in our society. And yet, what we, unfortunately, find is that the values and attitudes connected

with globalization have made deep inroads into the consciousness of many of our church-leaders, priests, religious, etc., even more than lay men and women. Money is becoming more and more a central value. Monetary calculations determine the choice of certain works, institutions, and make many of them studiously avoid certain other types of work in favour of the poor and the disprivileged. Everything gets measured according to credit or liability. The lure of money, personal comforts, modern gadgets, career, etc. characterize the life-style of many church-related personnel, even as "option for the poor" is becoming a bad dream of yester years. Global connections are cultivated to reap rich dividends, and the lure of money and accumulation is becoming irresistible. It is time now to awaken and see to what distance from our ideals this enticing globalization has taken us.

Conclusion

We started with the question whether there is no salvation outside globalization? Our foregoing reflections inevitably lead to the conclusion that if there is salvation to our world today, specially its poor and weaker ones, it should be sought outside the process of globalization.

Alternative to globalization can be evolved only when economy which is the life-blood of globalization as well as the technology attendant on it are liberated. Similarly the attitudes and values globalization fosters need to be faced by practices which will foster a deep sense of pluralism, consciousness of the local and attentiveness to contextuality. It is from the poor and the marginalized we need to learn the lessons of authentic universality. Finally the Christian community itself needs to guard itself against the dangers of globalization in the name of universality. It needs to regain its authentic universality by its rootedness in the soil and its commitment to the poor and the marginalized. Learning from the poor about genuine universality, the Church should engage itself in countering the attitudes and values fostered by globalization and act in the company of all those who continue to valiantly withstand its lure for the sake of the poorest of the poor.

Book Review

Joe Selling & Jan Jans (ed.) *The Splendor of Accuracy, An Examination of the Assertions made by Veritatis Splendor*, Kampen, Netherlands: Kok Pharos Publ. House, 1994, pp. 182

Pastoral concern to protect ordinary people from the shock of radically new developments in theology makes ecclesiastical authorities to apply sudden brakes to such (r)evolutions and to reaffirm the old convictions. This must needs be taken only as an invitation for a healthy dialogue in an adult church. A typical example of this was the encyclical *Humani Generis* of Pius XII. All the main theological trends criticized by the papal document were a few years later fully vindicated and restored by Vatican II. The recent encyclical *Veritatis Splendor* dated August 6, 1993, addressed by Pope John Paul II to the Catholic bishops of the world raises a similar question mark to the new developments in Catholic moral theology occasioned by the appeal of Vatican II that the scientific exposition of moral theology should be more thoroughly nourished by Scriptural teaching and that it should show the nobility of the Christian vocation of the faithful and their obligation to bring forth fruit in charity for the life of the world (*Optatum Totius* 16).

The first and major section of the book is a thorough analysis by Joseph A. Selling of the context and the arguments of the encyclical, particularly the substantive second chapter. The relatively few guidelines and rules of behaviour presented by the document are clear and straightforward, since few will object to directives such as that we should not steal, or murder, or lie, and the response to the encyclical in the past one year after its publication was rather mild. But what should disturb pastors and moral theologians is that it seems to be undoing the forward movement in moral theology initiated by Vatican II. The Pastoral Constitution on the Church in the Modern World, stating in the first part the fundamental principles and in the second part their application to problems of special urgency, connected the two parts by a paragraph indicating the procedure to be followed in the consideration of these problems. Here it deliberately avoids any mention of natural law and has recourse only to Scripture and tradition. In *Veritatis Splendor*, the whole emphasis is on natural law, and that too the interpretation dominated by the "basic goods theory" advocated by Germain G. Grisez and John Finnis, giving a special twist to the classical natural law text of St. Thomas (*Summa Th.* 1a 2ae q. 94, a. 2). "It represents a revival of natural law theory that signifies a step away from the teaching of Vatican II, that replaced 'nature' with the human person as the focal point for determining good and evil and ultimately right and wrong." (p. 68)

The point of the document is that the use of human sciences in defining the Christian vocation relative to the world, has produced trends and tendencies not in harmony with the interpretation of the magisterium on some key issues, and that the conclusions are perceived as a form of dissent from the ordinary teaching of the magisterium. Most of the trends and tendencies specifically mentioned by the encyclical, without mentioning by name their authors, are clearly of respected Catholic moral theologians, who were recognized scholars even before the council.

While the first chapter is a meditation on Christ's words to the rich young man, and the third dwells on discipline in the Church, the second chapter seems to be the work of one or more people well acquainted with recent literature on Catholic moral theology, as indicated by a number technical terms introduced in recent discussion such as autonomous morality, theonomy, paraenesis, ontic evil or physicalism and biologism: Selling points out that probably it is not of John Paul II, since in several places it contradicts his well known personalism and phenomenological method.

The main criticism raised against the encyclical is, that on several issues in reaffirming the traditional conservative Catholic position, it uses the language of condemnation by targetting the opposite extreme view, which nobody actually holds, leaving no room to discuss any middle ground on the issue, which is actually held by Catholic scholars (p. 40). Thus affirming the need of divine revelation for knowing moral truths in their entirety without error and doubt, the encyclical comes dangerously close to denying "the law written in the hearts" affirmed by Paul in Rom. 2:25 by insinuating that there is no distinction between eternal and natural law (VS 36). The document leaves one with the impression that reason is incapable of reaching moral truths, even those of the natural order. But for most Catholic moral theologians the use of reason to discern moral truth is not merely a responsibility. "Indeed, the entire enterprise of moral theology would be superfluous were it not for the need to exercise practical reason as the source for ethical discernment." (p. 33)

Selling gives good many examples in which the encyclical while condemning an extreme position does not leave room for the moderate view. The encyclical speaks of theories, trends, or currents that "exalt freedom to such an extent that it becomes an absolute" (VS 32-53 *passim*) without any indication who is doing this. People struggling in conscience with the criteria of good and evil, are said to "posit a radical opposition between moral law and

conscience, and between nature and freedom" (VS 32). Though in 33 it complains about the misuse of scientific research about the human person, "nowhere in the text does one find an account of how to deal positively and constructively with the great variety of customs, behaviour patterns and institutions" (p. 36). The long held distinction between the various and diverse human laws for ordering of society and the achievement of ethical living, and laws pertaining to eternal salvation is condemned as a sharp distinction between an ethical order, which would be for this world alone and the order of salvation (VS 37).

Indeed, a mechanical approach to moral problems, particularly sins, as violations of "fundamental goods" makes the work of confessors easy in discerning the species, motive and aggravating or alleviating circumstances, and assigning proportionate punishments, and is, therefore, the method followed in the penitential service of the Church. But this common sense approach, popular with confessors generally, is not the best one for bringing out the true nature of the moral problem and making people conscious of their responsibility. Morality is not a quality of things or goods but of persons. How does a person become moral or immoral? What ought a person do? are questions to be dealt with in the area of human consciousness and its total commitment to love of God and the love of neighbour.

Gareth More discusses the use of Scripture in *Veritatis Splendor*, beginning with the meditation on the story of the rich young man. Though the story is impressive, it does not deal actually with moral truths, but only says that keeping the commandments is not enough. Most of the Scriptural texts quoted in the encyclical have at best only an indirect reference to the ideas in support of which they are quoted. In the third chapter of the book Louis Jansens gives a detailed analysis of proportionalism and consequentialism that are particularly criticized by the encyclical in order to defend the idea of acts that are termed intrinsically evil on account of their objects. The fundamental point made is that our activity dealing with material things is characterized by ambiguity involving both good and evil, and an evaluation of their proportion is necessary in any evaluation of them. This has been recognized by Rome in the "Declaration on Euthanasia" published by the Congregation of the Doctrine of Faith on May 5, 1980. Moral theology deals with the final end of human life and the whole discussion is about the adequacy of the means chosen for its attainment. In fact, St. Thomas himself gives the principle of proportionalism when he states that the "acts are made proportionate to an end by means of a certain commensurateness, which results from the due circumstances" (1a 2ae q. 96, a1)

Brian V. Johnstone explores the history of the discussion of the culpability of an act done in ignorance, especially when the ignorance is invincible, and the different shifts of emphasis among the Vatican II pastoral constitution on the church in the modern world, the Catechism of the Catholic Church, and *Veritatis Splendor*. What is obvious is that "on a number of points the official texts themselves differ and so raise questions which need to be answered" (p. 123). Johnstone proceeds to give a positive treatment of the issues involved, and concludes that though the encyclical apparently allows only one interpretation of the erroneous conscience, other schools of thought also are relevant. Bernard Hoose discusses the confusion created by the document in the minds even of specialists, and philosophically concludes, "we live in a complicated world in which it is not always easy to be sure that a certain course of action is the right one and that another is wrong." (p. 152).

The final chapter by Jan Jans discusses the participation of human practical wisdom in the divine wisdom. "The category of 'law' and the related term 'commandments' are the central notions by which the significance of God for morality is put forward" (p. 155). But in this instead of seeing God as ruling king and human beings as subordinate subjects as the encyclical implies, the majority of Catholic theologians see their specific contribution as presenting God as transcendental mystery of involved love and the human person as categorical moral subject (p. 167). What we have here is a controversy over the image of God implied in the models of moral subordination versus moral participation (p. 168).

As the authors themselves remark, there is a world of difference today from the past, in the attitude and approach to Roman documents. In 1594 Pius IV by the papal bull *Benedictus Deus* forbade all interpretation of the documents of the Council of Trent. The critical examination of the documents of Vatican II is still going on and will continue for a long time to come. This responsible and critical outlook of the Church as a whole became evident with the publication of 'Humanae Vitae' of Paul VI. The critical examination of 'Veritatis Splendor', here under review, gives a beautiful model of a dialogical approach to the statements of the Magisterium. The ecclesiastical teaching authority is not an oracle the pronouncements of which have to be blindly accepted. Since the teaching authority and the listening People of God are both inspired and guided by the same Holy Spirit, such a dialogue belongs to the very heart of the ecclesial reality.

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